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THE ERRORS OF CHURCH-MEMBERS
NO EXCUSE FOR NOT MAKING A
PROFESSION OF RELIGION.

THERE is one description of persons, with whom I have often wished to expostulate. The attitude in which they stand toward Christianity is to me exceedingly interesting. Some of them are found in the midst of almost every religious community, and several of them are of the number of my own personal friends.

The class of men, to which I refer, contains many individuals of singular natural endowments, and of high distinction and usefulness in society. A very large proportion of them are distinguished for good sense, stability of character, energy, and enterprise, and have thus acquired a well earned and leading influence in their several spheres of life and action. They receive the Scriptures as of divine authority, and are largely acquainted with the Bible. They have a sincere respect for religious institutions, and cheerfully aid in supporting them. They give a regular and sober attendance on the public services of religion on the Sabbath, and, perhaps, at other times. Many of them have in their houses some family offices of devotion, more or less frequent. Most of them receive the most orthodox or strict explanations of the Scriptures; or, perhaps, have only some suppressed difficulties in regard to what are sometimes called the harder doctrines. They are, many

of them, distinguished for honesty and fairness in all pecuniary transactions, and for integrity and propriety in the relations of life. They have such an opinion of the value of personal religion, as to be pleased at seeing the evidence and the profession of it in their children and other members of their own families. But they do not themselves make a profession of religion—are not members of any church, and do not, of course, come to the Lord's supper, nor bring their children to the baptismal font. They do not pass in the world under the name of "religious men."

Different persons of the above general description are doubtless prevented from taking the Christian name by different considerations. I would here speak of those who neglect to make this profession on account of the unworthy example of others, who have made it; and some of these remarks may have an application to many, more or less correctly in their opinions and life, who have learned to think disadvantageously of the Christian name for the same reason.

Most of them have no distinct and avowed hope of their interest in the promises of the Gospel; and to the inquiries of pious friends commonly reply, that they fear they have not so heard the word of Christ and believed on him that sent him, as to have passed from death unto life. Others, with still more decision, tell us they know nothing of the power of religion on their hearts, and have

no expectations of the benefits of redemption. I am led to think, however, that nearly every one of this description does not only cherish the expectation that he shall finally share the blessings procured by the Saviour, but indulges an impression that, in his present state of mind, if called away, he should not lose his salvation. He is conscious indeed of many sins, and of a great want of conformity to the requirements of the Gospel, as understood by himself. But others, who, so far as he can discover, are guilty of not fewer sins, and betray not less want of conformity to those requirements, but have taken the Christian name, entertain a hope of their piety, and are countenanced in that hope by the ministers of religion and the body of the church. And since, in his own view at least, he is behind these only in the article of profession, and in some other respects, perhaps, comes nearer than they to the Christian pattern, he cannot but think it possible that he too is in a state of safety. No man's character, he is apt to say to himself, is the worse for his own humble opinion of it. If he is a Christian, his fearing or believing he is not, does not prevent his being one, any more than his believing he is a Christian when he is not, would make him to be one. And, since so many around him, apparently not better than himself, are, not only in their own judgment, but even in that of the more serious part of the church, prepared for the future world, he does not perceive why they should not entertain as good hopes of him. And, though his own judgment is not satisfied that such a heart and such a life as his answers the conditions of the Gospel, he is ready to distrust his own, and adopt the more favourable judgment of others respecting men such as he, or certainly not better entitled to hope well of themselves. He is ready to think some respect and confidence is due to the judgment of Christians

respecting the evidences of Christian character; and those opinions expressed in regard to cases *such as his*, furnish him the same ground of hope, as if expressed in regard to his own case.

Something like this, I believe, is the state of many a man's mind respecting his own character, and his relation to the gospel. Or, perhaps, his persuasion of his own Christian character is more distinct and comfortable, and formed more independently, by a direct comparison of it with the scriptures. But he makes no public profession of his faith, and does not unite himself to the body of the faithful; partly because he is not so well assured as he could wish, that he truly repents and believes—and partly because he is so little satisfied with the conduct of others who make a profession. He thinks, were he a professor, he could lead a more Christian life than they do, and do more honour to the Christian name. But they do so little, he does not like to identify his reputation with theirs. He does not like to share the reputation of a profession discredited by so many who make it. He even prefers the reputation of an *honest, moral man* of the world, to the reputation of such professors of religion as he sees around him. He feels as if it were better to make no professions, than to make them and then fail of living up to them. He would rather have his reputation above his profession than below it. He cannot forbear to make comparisons between honest and moral men out of the church, and weak and worldly men in it; and thinks the comparison results in his favour. He sometimes forms a habit of looking up the faults of professors of religion, dwells on them, and perhaps speaks of them with some measure of severity or exultation; and may go so far as to congratulate himself that he makes no profession, and if he is less exemplary than he should be, he cannot be reproached

as acting inconsistently with his pretensions. He is at least free of the guilt of hypocrisy. He does not doubt the truth of the Scriptures, nor the existence of religion as a governing principle in the hearts of some men, but regards it as a high attainment, to which he hesitates to lay claim, and which many more would hesitate to claim, had they sufficient modesty and caution.

There are several considerations, that deserve to be pondered by persons in this way of thinking,—by all who neglect to make a profession of their faith in Christ, on account, in any measure, of the unworthy example of others who have made it,—by all who have learned, on this account, to think disadvantageously of the Christian name, to be more satisfied to have no part nor lot with the professed followers of the Lamb.

I would first caution all such against thinking themselves safe, because they believe themselves as good as many in the church, who seem to be thought in a state of safety by their Christian brethren. For those professing Christians may not be thought so well of by their more serious brethren as is supposed; or, however that may be, it is possible they are not heirs of life. Those who are content to remain out of the church on earth, because they can there be as good and as safe as some others in it, may find themselves at last in their company, in a state of exclusion from all good. Or it may often be that this frail brother that did so little honour to the Christian name, had yet a humble and penitent spirit in his better hours, and will find acceptance, when the more correct, but less humble and penitent man, who here stood without, will then find himself forever shut out of the church of the first-born.

To profess to be a disciple of Christ is indeed of very small account toward proving one to be such; especially in the present

state of things. But the neglect to make such a profession is at all times a thing of great account in the view of Christ himself. A continued neglect to make it, in the circumstances in which most of us are placed, amounts to a refusal; which, after what Christ has said to us, leaves us exposed to the terrors of such passages as these: “He that denieth me before men, shall be denied before the angels of God. (Luke xii. 9.)—Whosoever shall deny me before men, him will I also deny before my Father which is in Heaven. (Matt. x. 33.)—Whoever shall be *ashamed* of me and of my words, in this adulterous and sinful generation, of him also shall the Son of Man be *ashamed* when he cometh in the glory of his Father, with the holy angels. (Mk. viii. 38.) (See Luke ix. 26.)

The Scriptures prescribe no particular form in which Christ is to be professed before men. The manner of professing our discipleship is left to be regulated by the wisdom of the church in every age and country. But the very grounds on which this profession is thus peremptorily required, make it essential that it should be such as will cause us to be regarded as the disciples of Christ,—such as will lead the world to take knowledge of us as his followers,—such as will oblige us to share the reproaches, the disadvantages, and the mortifications, and incur all the responsibilities, that inseparably attach themselves to the Christian profession, in our age and country, whatever they be. We are not permitted to aim at any reputation incompatible with this profession, or avoid any odium or contempt which an open and explicit declaration of our faith and subjection to his authority brings with it. What if such a profession will expose us to unmerited reproach—to the aspersions of the ignorant and the malicious? These are a part of what Christ taught his disciples to expect, as the

consequence of their confession of him before men; and he certainly will not, for such causes, excuse us for neglecting a confession his disciples are required to make, in defiance of even force and bodily violence—in spite of stripes, imprisonment, and death.

What if the Christian name has suffered through the imprudence or wickedness of those who have borne it? I put, at once, the strongest case: What if most, *what if all*, of those around us, who call themselves after that holy name, should bring on themselves merited disgrace, by maintaining doctrines most absurd and mischievous, and by habits of life most contrary to the purity of the gospel? And what if, in this state of things, we could not take the Christian name, without sharing, in some measure, the disgrace of these unworthy representatives of the Christian character? All this does nothing to discharge us from the obligation to be, and to profess ourselves, the followers of Christ. This obligation is universal. Do any deny and neglect the duty? That cannot justify our neglect. As little can their hypocritical or unsteady compliance excuse us. Let them do it ill, or do it not at all, it is the same to us; we are to do it, and to do it sincerely and carefully.

I might say further to the class of persons for whom these remarks are intended,—You either believe you are the true disciples of Christ, or you doubt, or you believe you are not. If you believe you are his disciples, and neglect to profess yourselves so, in the most distinct manner, you live in habitual disobedience of a clear and important command, having annexed to it a most awful declaration,—a declaration that you shall be *denied* before God and the holy angels, and be, of course, excluded from Heaven. No want of consistency and propriety in a professor of religion can be more flagrant and criminal than

this. Are you in doubt about your piety? So far as you think you are a disciple, you are exposed to the charge of inconsistency mentioned above. So far as you think you are not, you have still more serious cause of apprehension, and are open to the charge of inconsistency, if possible, still more sinful and alarming; and, in either case, should feel yourself too much in the same, or in a worse condemnation, to indulge in any severity of remark on the inconsistency of others. If you know you are impenitent, and can yet find a heart to reproach Christians, for their imperfections, your temper seems little distant from that of the fallen angels towards our first parents, overreached and ruined through their guile. If you are under the wrath of God, and know it not, the misery of your condition is enough to move the pity of those whose professions excite your dislike. Thus, on every supposition, he who makes no professions of piety is forbidden, by the circumstances of his own condition, by the beam in his own eye, to look after any thing in the eye, any blemish in the character, of the professed disciple. I know indeed that you sometimes speak of the humility of your *pretensions*; that you do not pretend to have any saving faith,—any true love of God. Now what insolence is this? You dare speak of professions of love to God, and to the Saviour who gave himself for us, as *pretensions*. As if a profligate son should throw it in the teeth of a less offending brother, that he professed to have some regard to their common father. If that profession has any thing, however little, in the conduct to countenance it, let it be respected; let it be recognised as a broad mark of difference between a hopeless rebel and a child disobedient, but not lost. But if that profession has nothing at all to give it the colour of sincerity, let him who makes it, and him who does not, regard each

other as twin brothers in guilt and desperation, taking different attitudes, but maintaining the same scheme of rebellion, in the same spirit.

Still some may be able to find a satisfaction in the hope that they shall finally be found better than they professed to be. Now, if the service we are to render to God, were a thing optional with us, a thing to which we are bound only by our own engagements, this feeling would not be so preposterous. But the obligation exists in all its force, previous to any acknowledgement or profession of ours. Such a feeling is, therefore, of the same character with that of a child who should be in a state of actual and avowed disobedience, and should attempt to palliate the guilt, by saying that he really bore no hatred to his father and his brethren, and the world would one day be convinced of it; not that he was doing his father any service the world knew not of, but that his disobedience and neglect of parental commands proceeded only from a certain reluctance and slowness of feeling, and not from motives so bad as might be supposed.

We are ever to bear in mind that Christ has said, "he that is not for me is against me." There is a contest going on, in which we cannot maintain a neutrality. Our Lord will not permit it. And if he would allow it, the thing would be impossible. If we only stand still, his enemies will take shelter behind us. If without any profession of piety, we allow ourselves in any thing unsuitable to the Christian character, that is, any thing God has forbidden, we not only break his law, but set an example of disobedience, and countenance his enemies. If, on the other hand, we are, so far as the eye of man can see, blameless in our lives, this too is turned to the disadvantage of religion, unless we add to it a Christian profession. Some will be led

to say, if such virtues can grow on any other than the Christian stock, we can do without the gospel;—or if our conduct and the circumstances of the case forbid an argument of this form, it will be said, with hardly less injury to the cause of true religion,—here is as much of Christianity as we want, let us enjoy its light, and lay hold of its promises, but not unnecessarily tie ourselves up to its ordinances, or the discipline of the church.

Others will derive a different conclusion from examples of something like a holy life, unaccompanied by a profession of godliness. While they see the great and distinct command respecting a Christian profession neglected, they will be ready to think the apparent conformity to other requirements proceeds, not from an honest respect for the gospel, but from some other and selfish motives. It will be ascribed to a debasing and galling superstition, that keeps the mind in a state of fear and subjection, without producing that change of the heart, which makes the service cheerful, and leads to bright and comfortable hopes; and, while such a man thinks perhaps, to stand better with the world than the open professor of religion, he is only thought a meaner slave of error, experiencing the terrors without the consolations, the self-denials without the rewards, of a more thorough religion.

Others again will ascribe this strict morality, and especially this respect for religious institutions, wholly to a love of popularity, to a desire to stand well with those who honestly believe and embrace the scriptures. They will think this morality, this external regard to religion, proceeds from no honest belief of its truth, and is nothing but an habitual, cold, calculating hypocrisy,—a practical falsehood, laboriously persevered in for the sake of a mean and temporary benefit,—a benefit, which an honourable man should scorn to purchase at any ex-

pense, least of all by the sacrifice of his sincerity and independence of opinion.

Such are some of the imputations to which he exposes himself, who joins to a moral life a general respect for the scriptures and for religious institutions, and yet does not come into the church. These imputations would often be unjust; but he who is at all exposed to them ought not to be satisfied with his standing. If he has any sincere respect for Christ and the gospel, let him make haste to testify it in a manner less exposed to mistake. There is one way of doing it, pleasing to God, and honourable with men, at least with all men of intelligence and candour. Profess yourselves the disciples of Christ, and live accordingly. If you have been hitherto prevented from making such a profession, because you have not been able to live as you think a Christian should live, you will find in the church many helps to enable you to live better. The ordinances of the church were instituted for this very end, for "the perfecting of the saints." Your brethren in the church will help you by kind advice and encouragement, by their sympathy and example. By associating yourself with them as a declared follower of Christ, you will at once escape many hindrances and temptations. A regard to propriety and consistency will very much assist you on many occasions that now seem most difficult. Even an enlightened regard to reputation will, for the most part, concur with better motives to keep you from all that your profession forbids.

If you have been hitherto grieved and offended to see the Christian name dishonoured by others who bear it, you will now be in a situation to do something to prevent that dishonour. Your understanding and information may be advantageously employed to enlighten them, your reproofs to correct, and your example to win. At least, if their

unworthy life cannot be amended, the mischief of their bad example may be counteracted by the influence of your better example. Something may thus be done for the honour of the Saviour, and for the salvation of men, and the more these high and glorious ends are counteracted or imperfectly secured by the profession and example of others, the more need and the more obligation is there, that you should use your best endeavours for their promotion. If the beauty of the gospel does not shine as it ought by the light of other men's professions, the greater should be your readiness and zeal to show it by the fair light of yours.

If you have been slow to give others a right to watch over you as a brother, and felt a reluctance to submit to the discipline of the church, remember that this is a system established by Christ himself, and may, therefore, be presumed to be wise and useful; that good men of every age have found it safe and pleasant to walk together; and, though the ignorance or misguided zeal of your brethren may sometimes disgust, or even distress you, a Christian spirit will lead you to rejoice in the opportunity to correct their faults, rather than to wish yourself out of the church to avoid their annoyance. The honour of the Christian name and the edification of our brethren are of much more importance than our own comfort or gratification.

E. K.

[The following Sermon was written by the late Mr. Darrach, a young gentleman of Philadelphia, who died not many months since in Germany, where he was travelling for his health. The particulars of his life and death are not at present in our possession we may hereafter communicate them with other writings which have been put into our hands.]

SINNERS THE PROPER OBJECTS OF
BENEVOLENCE:—A SERMON.

So likewise joy shall be in Heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance.—Luke xv. 7.

THESE are the words of our divine Redeemer. The occasion on which they were spoken we have in the first two verses of this most interesting and instructive chapter. He was labouring as an itinerant preacher in some obscure village of Judea, and there, surrounded as we are informed by an audience of publicans and sinners, he was imparting to them the light and blessedness of his own spirit,—thus conferring upon the most degraded of the sons of men the high dignity of the sons of God. But this labour of love to sinners, instead of calling forth, as it should, the co-operation of the scribes and pharisees, provoked their displeasure. Nor did they refrain from expressing their feelings in the presence of the multitude. With the scowl of suspicion and bigotry, and in a tone of contempt, they said, "this man receiveth sinners and eateth with them." To be thus familiar with those whom they regarded as unworthy the most common offices of humanity, was in their view sufficient to invalidate all the testimony of his miracles, and of course to banish from their minds all conviction of his Messiahship. In the remaining portion of this chapter he answers this objection, and for their sakes rather than his own, mildly justifies his conduct. For this purpose he appeals to one of the most common and well known principles of our nature—the peculiar joy we experience at the recovery of what had been lost. This principle he illustrates in several parables. He first presents to them the case of a shepherd, who rejoices more over the one sheep that was lost and is found, than over the ninety

and nine which had never strayed. He then tells them of the woman, who, when she had found the lost piece of money, calleth together her friends, saying, rejoice with me, for I have found the piece that was lost. The last, but most touching exhibition of this principle was in the case of the affectionate father, whose unfortunate son had just returned from his wanderings in a strange land, where he had reduced himself by riotous living to a condition worse than beggary. The tender parent sees his returning prodigal at a distance, his heart fills at the sight, he runs, falls upon his neck, kisses him, and rejoices more over this son, that was lost and is found, than over him who had never forsook his house, but had always lived in the full enjoyment of his favour and bounty.

Now spiritual objects, as they lie beyond the reach of our senses, cannot be distinctly intelligible to the mind, much less can they be powerful upon the heart, unless embodied forth to our conception in the images our senses furnish. Our great teacher from heaven never lost sight of this important truth. And accordingly, in the simple narrative you have heard, afforded his hearers a lively and delightful symbol of what takes place in heaven at the repentance of a sinner upon earth. "So likewise joy shall be in heaven over one sinner that repented more than over ninety and nine just persons who need no repentance,"—thus representing the inhabitants of that high and holy place as looking down with intense and ever wakeful interest upon the events of this lower world, and ever ready to receive into their bosoms the thrill of the most joyous emotion when they see one sinner delivered from the bondage and darkness of his depravity and admitted into the glorious light and liberty of the sons of God. Now what could have been better calculated than this, not only to en-

courage the publicans and sinners themselves, but also to melt down the hard heartedness of the scribes and pharisees into the conviction that he was not to blame for his kindness to sinners when their repentance was its object, and at the same time to fix deeply in their minds this important truth,—that the moral degradation of any human being, so far from being a sufficient reason why they should either despise or neglect them, is the very circumstance that should call forth the unwearyed efforts of their benevolence to reform him.

This is precisely, as we conceive, the sentiment our blessed Lord designed to inculcate upon his hearers when he uttered the words of our text; and while discoursing upon them, we shall simply extend their original design to the inculcation of the same sentiment upon your hearts and also upon our own.

We repeat the sentiment itself: The moral or spiritual degradation of any human being, so far from being a sufficient reason why we should either neglect or despise him, is the very circumstance that renders him the more suitable object of our benevolence, and should call forth its strongest endeavours to reform him.

The doctrine you perceive is both plain and practical. While its import is level to the comprehension of the meanest capacity, it points us at the same time to our guilt and our duty. The duty is benevolence to sinners. The guilt is our past indifference to sinners. And who among us is without guilt upon this point? Who among us has not at some time passed by some vile outcast, without having in his bosom one feeling of compassion, or putting forth one effort to reclaim him. If then it be important to know in what we have erred, and what is the path of duty for the future, it will not be unprofitable to bring before us the considerations from which

the truth and excellence of our doctrine may appear.

Let us consider then in the first place, that *the moral degradation of any human being, however great, does not render his reformation impossible.* If it were otherwise,—if we knew there was a fatal necessity upon the morally degraded to continue in their deplorable condition, we might then be at ease in our indifference. That knowledge would be our plea, and in the sight of the Judge of the whole earth it would be a sufficient plea. It would free us from all blame in our neglect, because it would free us from all obligation to put forth a single endeavour. This is too obvious to require much either of proof or illustration. Our knowledge would, in that case, furnish us with a sufficient reason for withholding our endeavours. And does God require more of his rational creatures than to act, like himself, from sufficient reason? But there is another view in which our freedom from obligation may appear.—Our knowledge in that case would not only furnish us with a sufficient reason for withholding our endeavours, but would also render it impossible for us to put them forth. It is a law of our rational nature, that we cannot sincerely attempt what we know to be impracticable. And who is yet to be informed that impossibilities are not matters of obligation? But is it so? Is the worst man on earth beyond the possibility of reform? Is there any depth of degradation into which any man may sink from which he cannot be raised again to hope and to heaven? Does there breathe a solitary wretch in this world of hope in a condition so utterly hopeless? Are not the portals of high heaven,—the holy dwelling place of God,—flung wide open to even the chief of sinners. Do not beckoning angels crowd those portals with all the sensibility of their benevolence awake, ready to

welcome him to their company with high and holy gratulations? Are they not bending from that high eminence to watch with intense and ever growing regard, over every movement of his soul,—and would not his repentance, his return to virtue, to happiness, and to God, “send forth a wave of delighted sensibility throughout all their innumerable legions?”

But to speak in plain language.—Has not God, in the gospel of his Son, furnished sufficient means for the recovery of any sinner upon earth? Is not that gospel appropriately styled the power of God to the salvation of any sinner that believeth? Does not the same omnipotent benevolence that connects means with their proper ends in the physical world, connect them also in the moral world? Had we no other evidence of this delightful truth, than the abundant promises of his word, these alone would be sufficient. In these promises he points us to the connection thus established, and that too for the purpose of encouraging us to make use of the means for our own as well as the recovery of others from the spiritual maladies of our nature. The proper use of proper means to their proper end is all that is required for success in any enterprise. And in the high and noble enterprise of reforming ourselves and others, God has not only furnished the means, but has also established their connection with their proper end. All that is required upon our part is their proper use.

Let us now consider in the second place, that *there is nothing in the feelings which we class under the name of conscience that should cause us to withhold our benevolence from any human being, however great his moral degradation.* If it were otherwise, we should in this case also be free from obligation. If the feelings referred to, brought us under any necessity of our nature to neglect and despise the guilty being

whose crimes had excited them, rather than to put forth benevolent efforts to bring him to repentance, this necessity itself would be a sufficient plea: for that which is in us by the necessity of our nature, is matter neither of praise nor of blame. But is it so? Is it the nature of those feelings to destroy our benevolence towards any of our fellow sinners. That in those feelings—feelings that rise in view of our own, as well as the sinful conduct of others—God has implanted in our moral constitution an abhorrence of sin, we readily admit. But is abhorrence of sin incompatible with benevolence towards the sinner? Are not those feelings perverted from the original purpose of their existence in the human mind when permitted either to weaken or destroy that benevolence? Can we suppose for a moment that such feelings would be implanted within us, for such a purpose, by him who himself bears to sinners a love commensurate with his abhorrence for their sins,—a love and an abhorrence that admit a measure no less than the distance from the throne of the universe to the cross of Calvary.

This brings us to the third consideration, in which we shall show that *God himself, and those who have most resembled him, have not withheld their benevolence from any human being, however great his moral degradation.* If this were not true, we should not only be free from obligation both to have and to exercise feelings of benevolence to sinners, but it would be an incumbent duty to withhold such feelings. It is in the idea of God, and of those who, like mirrors, image forth the perfections which in him are infinite, that we can find the only infallible standard of what is right or wrong, either in feeling or in conduct. The ultimate design, no less than the natural tendency, of all worship and all religion, is to bring the feelings and conduct of the worshipper into conformity to the

character and will of him who is its object. This is true of all the various forms of worship and religion, that have appeared among men, but preeminently so of that, in which it has been our high privilege to be educated, and in which Christ is himself, both the founder, and its immediate object. It is through Christ, the divine exemplar of the Christians, that God, the everlasting Father, becomes known to the human heart. No man, says John, hath seen God at any time: the only begotten Son, who is in the bosom of the Father, he hath declared him. God, says the apostle Paul, who at sundry times, and in divers manners, hath communicated the knowledge of himself by the prophets to the fathers, hath in these last days communicated that knowledge by his Son, who is the brightness of his excellence and the express image of his person. God then manifested in the flesh, God in the person of our Lord and Saviour Jesus Christ, is he, in the idea of whom, we, as Christians, have the only infallible standard for the admeasurement both of our feelings and conduct. To be perfect, as he is perfect, and to be holy, as he is holy, should be our constant aim. What he approves, we should approve; what he disapproves, we should disapprove; whom he loves, should we love; and they only whom he hates, should we hate. But is there a human being on earth, who is the object of the Almighty's hatred? It is true, God is angry with the wicked every day; but is that anger inconsistent with his benevolence towards the guilty wretch, who is the object of it? With rejoicing confidence we can answer, no: malevolence is not among the attributes of the Holy One of the Universe. It is true, he is just, and that *that* justice shall blaze forth forever to the Universe from the fires that are never quenched. But what is justice, but benevolence, in another form. When expressed it is wrath

indeed; but it is, at the same time, the wrath of the Lamb. There is then, no just reason why even those who endure that wrath, should gnash their teeth against God, as a being malevolent. What reason, then, have we to regard him in that light, who live in a world so blest with all that can make it most blest indeed—a world, where every thing but the heart of man breathes the spirit of benevolence; where it is borne on every sun-beam, and heard in the breathing of every wind—a world too, which, though it has broken loose from allegiance to its greatest Sovereign, shares more largely on that very account, in the expressions of his benevolence. Seated, as he is, on the throne of infinite majesty, and surrounded as he is, by the adoring regards of his great and universal kingdom, he turns towards this dark—this distant—this rebellious province we dwell in, with an eye full of the tenderest compassion, and here pours forth in light and blessedness, the fulness of his benevolence. Yes! the fullness of his benevolence he pours forth on man—on man, a sinner—on man, his enemy. From the clouds he pours forth the showers to refresh the earth. From the sun, the moon, and the stars, he pours it forth in light to enlighten the earth. In the food, that sustains us; in the raiment, that clothes us; in the mansion, that defends us; in the friend, that comforts us: in all things we are blessed, and blessed beyond measure.

Now why this profusion of blessings upon sinners from the source of infinite purity? Why this expression of amazing goodness towards beings preeminently selfish? We have our answer in the words of inspiration,—that he might lead them to repentance; or, in the language of Christ, that he may thereby teach them to be children, not merely as dwellers in his house and partakers of his nature, but as exhibiting in their hearts the moral image of the

Everlasting Father. In every age, and among every people, this has been the constant aim of his providence, both natural and supernatural. For this he has put a conscience in the breast of every man ; and there she still sits, surrounded by her thunders, that sometimes sleep, indeed, but sometimes roar—and roar, not to terrify, but to reform him ; for this end, he has made creation itself a revelation both of his existence and character ; for this end he has, at different times, and in different places raised up men, and hath put his spirit within them, to instruct and reform their fellow men. Such were Enoch, and Noah, and Abraham, and Isaac, and Jacob, and Joseph, and Moses, and Joshua, and Samuel, and David, and Isaiah, and Daniel, and a host of others, who seem, as it were, a stream of light through the dark ages of a dark world, until the great light, that shall eventually enlighten the whole earth, did come.

That glorious Light was God himself, in the person of Christ. And how long shall I detain you, to tell the half of what he has done to bring sinners to repentance. Shall I sum up all in saying, that with this end in view, he hath done all he has done, is now doing, and shall hereafter do, both in Heaven and on earth ? Look back to his life—his life of unparalleled labours; consider his condescension, and his patience, and his fatigues, and his death, and remember, that to all these he was reconciled merely because by them he would bring publicans and sinners, and such as they, to repentance. And have not all the men of God who have appeared since his day, acknowledged their indebtedness to him for all their knowledge, and to his Holy Spirit, for all their influence ? And of these what a host could we name, who have all directed their efforts to this same object, the reformation of sinners. And here shall we so far indulge our own feelings as to

mention the names of Howard, who sought over Europe the unseen wretchedness of its prisons, or of Henry Martin, the great man of God among the Persians, or of Swartz, or of Elliot, or of Brainerd, or of Edwards ? Visionaries and enthusiasts, doubtless, in the esteem of the earthly-minded, but their record is on high, their praise is of God, and not of man ; their praise is in the everlasting joys they have conferred upon thousands of their fellow men.

This brings us to the fourth and last consideration, the great *good* that results from the reformation of any human being, however great his moral degradation. On this point, upon which we might consume the day, our time permits us to dwell but for a moment. We can only throw out a few remarks, that must suggest to your own minds, the thoughts we have no time to express. Consider, then, the great good that results to the reformed himself. Before his reformation, he was in all the chains, and darkness, in which the indulgence of brutal propensities envelopes the mind : now he is introduced into the glorious light and liberty of the sons of God. Before his reformation, he had no other prospect before him than the still heavier chains, and the still blacker darkness, of the future world, over which the Bible has thrown all the most fearful images of horror : now the Sun of Righteousness has arisen upon his soul, and through the darkness of the grave, he sees the pathway to the world of light and blessedness that lies beyond it ; he has the consciousness within him that this same Almighty friend, who hath been his God through the brief moments of his earthly life, will continue to be his God, to sustain and bless him throughout the endless ages of a life that is immortal. Oh ! if we could track his upward and brightning path, from the point of his repentance upon earth, to some far dis-

tant point of his endless progression in knowledge, holiness, and bliss, in the world eternal, we should require no other argument to magnify that repentance into an importance which no intellect can estimate. But this, great as it is, is but a small portion of the good to result from his reformation. Consider the great good it brings to the kingdom of God. It is in this view especially, that there is joy in heaven at the repentance of a sinner upon earth. It is not merely because in himself one more is added to that holy kingdom, but because in his repentance, they see the repentance of a multitude, who, through his example, his labours, and his prayers, will be brought unto the same blessedness with himself. We might also direct your attention to the good that results to him who is the instrument of his reformation. But sufficient has already been said to convince any candid person of both the truth and excellence of the sentiment of our text,—that the bringing of sinners to repentance, is, indeed, the best work in the world, the most suitable to the spirit of benevolence, and its proper employment. We have endeavoured to make this appear by directing your attention, in the first place, to the possibility of the event itself; in the second place, to the fact, that there is nothing in the feelings of conscience to affect our benevolence towards sinners; in the third place, to the fact, that God himself, and those who have most resembled him, have made it the aim of their benevolence; and in the last place, the immense good that results from the event itself, considered in its relation, both to the happiness of the individual himself, and the increased joy of the whole kingdom of God.

Now the first and most obvious remark is suggested by what has been said,—that the sentiment of our text, the truth and excellence of which we have endeavoured to vindicate, is not the prevailing senti-

ment of men. We say the prevailing sentiment: for we are unwilling to suppose that at no time, and under no circumstances, their sentiments upon this point are not more accordant to truth, than their daily conduct warrants us to believe. There are moments in the life, perhaps, of most men, when both their feelings and sentiments, upon this and all other points that relate to morality and religion are far different from what are habitual in them. Moments when the brutal parts of their nature seem enthralled by the noble attributes of their humanity,—when what is more spiritual within them rises up, as if to claim its supremacy over both their sentiments and conduct,—when there is a feeling as if the chains and darkness had broken away,—when the existence, and the love, and the presence of God, are borne in upon the soul with a power that can scarcely be withheld, and the heart seems swelling as if it would open to receive the whole influence of the Deity. We are willing to believe that at such times, when the spirits of men are most like to what they might become, they begin, even themselves, to be dissatisfied with the littleness, and worthlessness of all things about them, and refusing to acknowledge the objects of this life as an adequate end to their endeavours, or the pleasures this world offers as enough, they pant, in most sincere desires for more, and raise themselves, in imagination at least, if not in faith, to contemplate—to desire the blessedness of the upper world. But how deplorable the fact, that such times—(may we not call them times of rationality?)—are no longer than moments; moments, too, that have long intervals between them, in which the rise again of earthly feelings, throws over earthly objects their wonted fascinations, and the delirium returns.

It is in these intervals of infatuation that they discover their predominant character, and tell us by

their conduct, the real sentiments of their hearts. What, at such times, let me ask, is the treatment that poor depravity receives from depravity itself? and what are the sentiments that, in such treatment, they express? Look for an answer to the man in whom that depravity has assumed the form of avarice: I mean, (for I would not be misunderstood,) I mean the man who, in the appropriate phraseology of common life, is styled the money-making man: the man who hath said to gold, thou art my trust, and to fine gold, thou art my confidence. He may, indeed, present his body in the sacred temple of the God of the spiritual world, and put it in the attitudes of worship; but he bows still in no less adoring worship to his god of gold—the great Diana of this world. Talk with *him* about moral perfection, about moral obligation, about conformity to God, about the hateful nature of sin, and its awful consequences, about the affecting scene of Calvary, about the hopes of heaven and the fears of hell,—and you bring upon his face the smile that tells you he thinks you either a fool or an enthusiast. What cares he, think you, for either the depravity in himself, or in the men about him? Sometimes, indeed, it may offer advantage in adding to his hoarded heap. Then, surely, he cares for it; but not for its *destruction*: no, he rejoices in its existence, and would gladly find more of it. And how much more accordant to the true spirit of Christ are the sentiments of the man of pleasure, or the man of ambition, or the man of mere literary or philanthropic taste, or of any other man in whom the worldly spirit appears, in any of its various forms? Does not the daily conduct of all of these afford sufficient evidence that they deem the repentance, either of themselves or others, a very unimportant and undesirable event.

But it is not these alone, who, by way of distinction from the better

part of mankind, are called the world: I say it is not these alone who manifest in their general conduct, a sentiment so diverse from the sentiment of our text. It is in the church, as well as in the world, that we witness the expressions, both in words and conduct, of the same sentiment. And shall we exculpate ourselves from the condemnation we deal so liberally to others? Does the minister of the everlasting Gospel, with all its sacredness and all its awful responsibilities, secure, in those who assume it, either the exclusion of this sentiment from their hearts, or its expression from their habitual conduct? We should rejoice to think so, had we not the testimony of facts to prevent us. Have not those who have most faithfully and most laboriously discharged its high and sacred functions, found much in themselves to condemn upon this very point. Doubtless it would be well for us always to remember, that it was upon the Scribes and Pharisees that the Saviour found it necessary to inculcate the doctrine of our text. They, you all know, were the high professors and religionists of the Jewish church, the great Doctors in Divinity of their day, teachers and rulers in Israel, to whom the people looked up, both for example and instruction in righteousness. It was these that had it then to be displeased with Jesus for his kindness to sinners, in his endeavours to make them the heirs of immortal blessedness.

But are there not some who think differently upon this important subject from the larger portion of mankind; are there not those who are convinced, and who manifest the conviction by their conduct, that the work of bringing sinners to repentance, despised and undervalued as it is, is in fact, the best work in the world—the most suitable to the spirit of benevolence—those who have hearts to sympathize in the joy of angels, when they see or hear of sinners

roused from the depth and darkness of their depravity to the light and the hopes of Heaven? We have our answer in the fact that evangelical institutions—institutions, whose main design and value is the bringing of sinners to repentance, have still the respect and patronage of the public. We have our answer in the institutions sacred to science and religion, with which God has honoured and blessed this land—in the edifice sacred to devotion, in which we are now assembled, and in others of similar character, scattered throughout our country and the world, like points of light to diffuse light and blessedness upon the darkness that surrounds them. We have our answer in the Education, the Bible, the Missionary Institutions, to which the Christian world is now directing its attention. To whom are we indebted for all these but to those whose benevolence has been awake to the importance of bringing sinners to repentance?

The second and concluding remark is, that all evangelical institutions and projects are more entitled to your zealous patronage and support, than all the other affairs of mankind—that the schemes of mercantile enterprise, the labour which proposes to itself the accumulation of wealth, knowledge, honour, or influence—magnificent designs of political ambition—the boundless aspirations of kings, cabinets, and generals, are, in the sober view of reason, the toys and rattles of an infant, compared with the humblest exertions of the Christian philanthropist.

The whole drift of our chapter and of our discourse most forcibly impresses this sentiment on our minds, and I would, therefore, fain leave it in ascendancy over every individual present. However extravagant the thought may seem to the depravity of the heart, you may depend on it, there is nothing you ever undertake that deserves equal zeal and constancy and self-sacri-

ficing resolution, with your endeavours for the faith and furtherance of the Gospel. The reason is, that these endeavours have, for their ultimate object, the repentance of sinners. For whether they be the secret strugglings of the soul against its own corruptions—the breathings of pious affections in the closet—the intense meditation of divine truth—the social devotions of the domestic circle—the prayers and praises of the sanctuary—and the devout attendance on the spoken word—the contributions for the support of mission, of bible, or of education societies, or personal labours in the sabbath school, the repentance of sinners is the simple object which they all tend to advance, and, because this is so, though you should be languid in every other employment, here! oh! here it is, that what your hand findeth to do, you should do it with all your might.

For the Christian Spectator.

EXEGETICAL REMARKS ON ST. MATHEW iii. 11.

He shall baptise you with the Holy Ghost and with fire.

BIBLICAL critics, as well ancient as modern, have been considerably embarrassed by the concluding expression in this passage, and various interpretations have been given of it; some of which are sufficiently absurd and ridiculous. The phrase is wanting in the Codex Basiliensis, (a MS. of the 9th century,) the Codex Vaticanus, No. 354, (a MS. of the 10th century,) eight others of inferior note, and many Evangelistica. Some versions and printed editions, likewise, do not contain it; but it is found in a parallel passage in St. Luke's Gospel, (ch. iii. 16,) and in the most authentic manuscripts and versions. It was probably omitted by the transcribers of

some copies partly in consequence of its obscurity and the contradictory and fanciful interpretations which the fathers had given of it, and partly because it is not contained in the corresponding place in St. Mark's Gospel.

I shall first glance at some of the interpretations which in ancient and modern times have been given of the phrase, and then offer what appears to me the most satisfactory explanation of it.

I. Ancient interpreters.

1. Some of the fathers understand by the *baptism of fire*, the *tribulations, calamities, and afflictions*, which believers in Christ are in every age called to pass through, and particularly those persecutions and calamities which befel the followers of Jesus in the first ages of Christianity. Trials and afflictions are frequently and aptly represented in the sacred scriptures under the image of *fire*. As that element is employed to cleanse and purify and refine metals, so afflictions and deprivations are designed by God to test the probity and piety of men, and to produce in them a thorough amendment and reformation. (Vid. Isa. xlvi. 10. Zech. xiii. 9. Psalm lxvi. 12. Eccl. li. 6. 1 Cor. iii. 14.) Hence the Opus Imperfectum on Matthew says, that there are three kinds of baptism. 1. The baptism of water. 2. The baptism of the Holy Spirit. 3. The baptism of tribulations and afflictions, represented under the image of *fire*. This interpretation of the word is agreeable to Hebrew usage, but does not accord with the context. John the Baptist in no other part of this discourse alludes to the sufferings which Christians would endure, but on the contrary intimates that their condition will be a happy one. (v. 9.)

2. Basil and Theophilus understand by the word "*fire*," in this place, *the fire of hell, the punishment of the wicked in the future world*.

3. Cyril, Jerome, and others, explain it of *the descent of the Holy Spirit on the day of Pentecost*.

4. St. Chrysostom says it means *the superabundant graces of the Spirit*. But this explanation is entirely without support from the New Testament usage.

5. Hilary says it means *a fire that the righteous must pass through in the day of judgment*, to purify them from such defilements as necessarily cleaved to them here, and with which they could not be admitted into glory. Ambrose says this baptism shall be administered at the gate of Paradise by John the Baptist, and he thinks that this is what is meant by the "flaming sword." (Gen. iii. 24.) Origin and Lactantius conceive it to be *a river of fire at the gate of heaven*, similar to the Phlegethon of the heathen.—It is upon such absurd interpretations as these that the Roman Catholics have builded their monstrous doctrine of purgatory.

II. Modern Interpreters.

1. Dr. Samuel Clarke and others, following Cyril and Jerome, conceive that John refers in this passage entirely to the miraculous effusion of the Holy Spirit on the day of Pentecost, (Acts ii.) and that it is in fact a prediction of that extraordinary event. According to their interpretation the passage would read thus: '*He shall baptise you with the Holy Spirit, under the appearance of fire*.' But to this exposition it may be objected, among other things, that the "tongues of fire," spoken of in the Acts, descended only on the twelve apostles, and not on the promiscuous multitude who heard their preaching, whereas the persons here addressed by John were the Jews generally, and especially the Pharisees and Saducees, who came to learn his doctrine, and to be baptised of him. Admitting, however, that others beside the apostles were endowed with the extraordinary gifts of the Spirit, (and such only were com-

nicated on that occasion,) the number of such must have been very small compared with the whole body of believers; whereas here the expression is universal, and qualified by no limitation whatever. I cannot believe that John has any reference in this place to the descent of the Spirit at the pentecostal season; that event was the subject of a special prediction of our Saviour, near the conclusion of his ministry, and the principal design of it was to qualify the apostles for the office of Christian ambassadors, and at the same time to afford a conclusive and irrefragable proof of the truth of Christianity. The prediction of such an event would have been altogether irrelevant to the occasion upon which John uttered these words.

2. Dr. Adam Clarke, Hewlett, Albert, and others, think that the word "fire," in this verse is used as a *symbol of purity, illumination, &c.* They explain the passage by the figure Hendyads, as if "the Holy Spirit and fire," were put for "spiritual fire," ($\pi\upsilon\pi\pi\mu\alpha\tau\chi\omega\eta$), or for "the fire of the Holy Spirit," ($\pi\upsilon\pi\pi\mu\alpha\tau\oslash\gamma\omega\eta$), and understand by the expression *those spiritual and moral gifts* with which the minds of believers should, under the new dispensation, be endowed, and by which they would be cleansed and purified from sin, and rendered sound and holy.* Fire is frequently mentioned in the sacred writings as a symbol of the highest degree of purity, or as the most efficacious means of purification. (Isa. vi. 6, &c.) Its use in proving and refining the precious metals has already

* "The Spirit of God is here represented under the similitude of fire, because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory."—A. Clarke's Com. in loc.

"It (i. e. fire) seems to be here used figuratively for the sanctifying influence of the Holy Spirit, which is communicated to the sincere Christian in the ordinance of baptism."—Hewlett's com. in loc.

been noticed. (Vid. Mala. iii. 2, 3.) Among the Hebrews it was an emblem of every thing which possesses the property of cleansing from impurities. But though this explanation is according to the usus loquendi of the scriptures, I cannot think it is the true one, because the context seems plainly to intimate that the two members of the sentence relate to different things, and therefore should be kept distinct.

The word fire ($\pi\upsilon\pi$) occurs three times in this discourse,—once in v. 10 and once in each of the two consecutive verses. Now it is obvious that neither in v. 10, nor in v. 12, is the word to be understood in a literal sense; nor in either case is it symbolical of moral purity; nor does it signify the persecutions and calamities which Christians were to endure, for believers are not the subjects of discourse. In both these passages it plainly denotes *the heavy punishment to which the impenitent and incorrigible are exposed.* "Even now the axe is laid at the root of the trees." (v. 10.) This is a proverbial expression, by which impending punishment is denounced upon the wicked. (vid. Eccl. x. 18; Dan. iv. 20, 23.)—"Every tree therefore which beareth not good fruit shall be hewn down and cast into the fire;** that is, all those who do not repent of their sins, believe in the Messiah, and live in the practice of virtue and piety, shall be overwhelmed with most certain and severe punishment.—"His winnowing shovel is in his hand; and he will thoroughly cleanse his grain: he will gather his wheat into the granary, and consume the chaff in unquenchable fire." (v. 12, Campbell's Translation.) Here the future condition of the penitent and impenitent is contrasted; and, as by "the gathering of the wheat into the granary" is represented the happy

* $\epsilon\kappa\kappa\pi\pi\tau\alpha\eta$ and $\beta\alpha\lambda\lambda\tau\alpha\eta$ in the present tense are put by an enallage of terms for the future $\epsilon\kappa\kappa\pi\pi\sigma\alpha\eta$ and $\beta\alpha\lambda\lambda\theta\pi\alpha\eta$.

state of the righteous in Heaven, so by the expression “fire unquenchable” ($\pi\tau\eta\alpha\sigma\sigma\tau\omega$) is intended eternal punishment in the future world. Fire is used as an *image of punishment* in other parts of the sacred scriptures. Eccl. vii. 19. Judith xvi. 16. Matt. xiii. 50. xviii. 8, 9. xxv. 41. compare v. 46. Mark ix. 44. 48. (vid. Schleus. Lex.) Now since the word *fire* is employed to denote severe punishment in verses 10 and 12, it is more natural to suppose that it is used in the same manner in the intervening verse. Besides, an antithesis is implied in verse 10, and distinctly expressed in verse 12. Is it not more satisfactory then to believe that John meant to be understood antithetically in verse 11? By giving then to the verse in question the same construction as to the verses next preceding and following it, and affixing to the word “fire” the same signification throughout the discourse, John is made to utter this sentiment: ‘I indeed baptise you with water on the profession of your repentance, or on the promise of your future amendment; (the phrase $\epsilon\kappa\mu\sigma\tau\alpha\omega\sigma\omega\alpha\omega$ may have either of these significations;) but he who entereth on his public ministry* after me in point of time, is my superior in respect to power, authority, and dignity, to whom I am unworthy even to sustain the relation of a servant;† he shall richly imbue *you* who truly repent, with the illuminating and sanctifying influences of the Holy Spirit, by which *you* will become worthy participants in the felicities of his spiritual and eternal kingdom; but *you* who remain unbelieving and impenitent, he will overwhelm with the severest punishment.’

By *punishment* John may have partly intended the destruction

which threatened the Jews, and the calamities which were to fall upon their country; but he meant principally the misery which will at the last day overwhelm all who reject the Saviour, and leave this world with impenitent and unsanctified hearts.

By rendering the Greek particle $\kappa\alpha\iota$ *disjunctively*, the true sense of the passage will be more clearly elicited than it is in our received version. “He will baptise *you* with the Holy Spirit, *or* with fire.

J. M.

To the Editor of the Christian Spectator.

Two volumes of Sermons, by Joseph Fawcett, have fallen in my way, and have interested me more than most printed sermons do. They contain many interesting reflections expressed in interesting language. The author, if I mistake not, was a dissenting minister. The sermons were preached at the Old Jewry, London, and were printed (the copy which I have) thirty years ago—which is all the account I am able to give of them. They have never been reprinted in this country, and few copies of the English edition have crossed the Atlantic. You may, therefore, be not unwilling to admit a few passages which I have transcribed for your pages.

M.

PRIDE REBUKED BY THE INSTABILITY OF EARTHLY THINGS.

“Alas! where is it, at what line, in the possessions of man, that vicissitude stops? Where is the point, in all the little region of his happiness, or his honour, to which, but no farther, changes come; where the giddy whirls of accident are stayed; and beyond which all is serene security, and sanctuary from uncertainty? There is no such point. His pride has no such place to set its foot upon, and say, ‘This ground

* $\epsilon\kappa\mu\sigma\tau\alpha\omega\sigma\omega\alpha\omega$ *the comer*, a title of the Messiah.

† To unloose the sandals and to bear them before their masters was the office of menial servants among the Hebrews.

is immutably mine." Not only his riches take their flight ; not only his pomp and power depart ; not only his liberty is taken from him ; not only his friends forsake him ; and his health bids him adieu ; his understanding is liable to go from him too. This most melancholy and most humiliating of all the desertions which man experiences, befalls him with a sufficient frequency, to frown upon intellectual pride. The number of mansions, erected for the reception of ruined reason, is large enough, loudly and eloquently to lecture the pride of reason in every human breast. From this dark shadow of intellectual adversity, not even the brilliant and the learned head is secure. We have seen the Father of lights recall the ray, he had let fall upon it, from the luminous and splendid understanding. He has left the sparkling wit, to wander into madness, or to wither into idiotism. The eminently civilized, the highly cultivated man, the lamp of his friends, the light of society, has sunk below the savage ! has been degraded from the rank of rational creatures ; changed from a scholar, from a philosopher, and a bard, into an animal to be kept in awe by brute violence ! converted from a subject of fame, into a spectacle to vulgar curiosity, or to pensive compassion !

" Where shall our pride find a resting place ? We hold our most intrinsic property by a precarious tenure. Not only wealth and power, but wisdom and wit, may make themselves wings, and fly away. Even these experience the turning of the wheel, and partake of the revolution that reigns around us. We are not only liable to lose our possessions, we are liable to lose ourselves.

" Instead then of stopping the praise that should rise to heaven, for any of those gifts of nature, which the God of nature, as he gave, can, whenever he pleases, take away ; instead of stopping the glo-

ry that should ascend to God, and distracting it from its proper course to ourselves ; let us give it the way it ought to go, and cheerfully ascribe to the Author of all excellence, whatever excellence of nature we may any of us have received from him."

POVERTY WITH VIRTUE BETTER THAN WEALTH WITHOUT.

" At the close of these considerations, I cannot call upon you, in vain, for contentment with an inferior condition, which yet contains a sufficient supply for the few and simple necessities of nature ; or for reconciliation to the wisdom and justice of those ways of Providence, according to which, wealth is often the portion of the unworthy. Be it so : to such is it any blessing ? In the hands of Folly, is it not more commonly a curse ? Can it rescue the wicked from any part of their appointed punishment, either in this world, or in the next ? Can it give happiness to the unreasonable ? Can it satisfy the insatiable ? Can it supply the wants of either the profuse, or the parsimonious ? Can it make the former prudent, or the latter unanxious ? Can it heal the distempers of Intemperance ? Can it silence the reproaches of conscience ? procure the physician that can

" Minister to a mind diseas'd,
Pluck from the memory a rooted sorrow,
Raze out the written troubles of the brain,
And with some sweet oblivious antidote,
Cleanse the stuff'd bosom of that perilous
stuff,
Which weighs upon the heart ?"

Can it enable a moral nature to forget, or not to feel, the deformity of the guilt it has contracted ? Can it wipe from remembrance, or wash the darkness of vice into whiteness ? Can it ward off the stroke of mortality, or corrupt the justice of Heaven ?—In the hands of the wicked, it is, then, a worthless thing. Let them take it : ' verily they have their reward.'

"He that allows himself to be envious at the wicked, when he sees the prosperity of the foolish, suffers himself to be dazzled by the surfaces of things. In contemplating their condition, who roll in ill-acquired riches, he does not properly estimate the bargain they have made. Their gains project to his view; their loss retires from his eye. He beholds their purchase; it is a sparkling purchase; but he sees not the price they have paid. He observes the house, the grounds, the equipage, the troops of friends; but he cannot penetrate into the breast; he cannot perceive what passes on the pillow."

GENEROSITY.

"What we call generosity, we are apt to consider as a quality, in morals, similar to what we mean by grace, in language, or in arts; an excellence beyond the strict requisition of rules; a striking, but an unnecessary ornament; by which the piece is improved, but without which it would have had no fault. This is not the view of virtue to which reflection leads. Properly speaking, the absence of any of those beneficences, which we are capable of performing, is not merely the absence of so many beauties and graces in the character, but is to be considered as so much breach of duty; so much fracture in the frame of the character; so much deformity in the figure of the mind; so much blot and stain upon the purity of honour. The want of such acts as these, in the life of man, is not to be compared to the want of that exquisite finishing, which a piece of art receives from the last touches of the master's hand, by which it is made more perfect, but without which it would discover no defect; but is to be considered as positive, and pointed blemish. In the eye of strict and sober reason, what we call exalted goodness, eminent generosity, is but the perfection of

decency, and the summit of decorum."

MAKE THE MOST OF A SHORT LIFE.

"'Let us eat, and drink,' says the libertine, 'for to-morrow we die.' I urge the same consideration in favour of a virtuous life. Let us make the most of our little life, by leading it as it ought to be led. Let us press down into so small a measure as much happiness as it can contain, by compressing into it as much goodness as it will hold. Let us give to the joys, that have so short a time to flow, as brisk and sprightly a current as we can, by cultivating that virtue, which constitutes the vigour of nature; and the vivacity of life."

VICE THE OFFSPRING OF IGNORANCE.

"What can more powerfully spur the pride of man to the practice of virtue, than the consideration of the origin of vice? It is the offspring of parents of which it has reason to be ashamed. It is of base extraction. Ignorance and error are the authors of its being. There are things, of which even they are ashamed, who are said to 'glory in their shame.' They who plume themselves upon their vice, blush to be convicted, or to be accused, of that, of which their vice is a proof, and from which it proceeds. Immoral characters may be accompanied with knowledge upon some subjects, upon several subjects; but it springs from the want of it upon one, and that one the most important of all. It may be joined with philosophical, with political, with literary information; but it springs from ignorance of the science of happiness, from ignorance of the secret of content. It may be connected with a relish for polite letters, and for elegant arts; but it proceeds from the want of taste for truer and far finer entertainments

than music, or painting, or eloquence, can supply. It may be attended by that knowledge of the manners of men, which pilots the passenger through the world clear of its deceit; that penetration into human characters, which puts it into the power of the politic, to take hold of the hearts of those whom they wish to make the instruments of their designs; that discovery of others' weaknesses, which constitutes the wisdom of the crafty: but it is produced by the absence of that more deep and dignified knowledge of man, which relates to his general nature, and which lies in such a view of the secret structure of his

mind, as leads to a conviction, that it is made to be the mansion of virtue, and that, until thus tenanted, it must possess the dreariness and vacuity of an uninhabited house."

CHARITY.

"Charity is a complete and consistent thing. It is not a flash, but a flame; it is not a fragment, but a whole; it is not a segment, but a circle: its affections stream from God as their centre; all mankind compose their circumference; they go forth, not only in one, but in all directions, towards the production of others' good."

Miscellaneous.

For the Christian Spectator.

THE USE AND ABUSE OF ARDENT SPIRITS.

It is a matter of painful regret to every benevolent man, that on looking around him, he is obliged to recognise the existence of many evils, without, at the same time, observing any efficient measures in operation for their removal. Of this kind is *the improper use—the abuse of ardent spirits.*

We cannot easily ascertain the exact amount of this article, which is annually imported, distilled, and used, in our country; nor is it for this place thought necessary. The following general estimate, however, which has been taken from a respectable source, is probably not far from correct.—"Imports, eight millions; the distillation at home, upwards of twenty-five millions of gallons, besides what is exported, leaving more than THIRTY-THREE MILLIONS for home consumption!"

"And however horrid it may seem to us (continues the same paper) that the Hindoos sacrifice themselves to their idols, yet more victims fall in these United States to this vile idolatry in one year, than are sacrificed in India in ten years. And were the bones of the dead drunkards bleaching upon the hills of America, as those of the devotees are upon the shores of the Orrissa, the eye of the traveller through our country, would be dazzled with their brightness in the sun-beams, no less than the eye of Buchanan was dazzled at the sight of the bones of the idol's victims, and the latter would not exceed the former in his tale of woe." Indeed the instances of intoxication are so frequent; with the want and wretchedness it occasions we are so familiar; that our senses have become blunted—we pass the drunkard by without emotion. We can behold the afflicted companion of his bosom with a number of helpless children, ragged, ignorant, and without the

means or prospect of education, with cold indifference. We can do all this, and it is frequently done. But if there be exceptions ; if there be some who have their sympathies moved when these sufferers are before them ; how soon afterwards are all their woes forgotten ! How slight and transient is the impression made ! How very seldom does it open the hand of charity, or excite to any exertion for the amelioration of their condition ! O, how many a delicate female has been doomed to drag out a miserable life ! How many have pined away in secret, and found an untimely grave ! How many have been reduced from affluence to want, and even to beggary ! How many of their dear children have been made orphans, and cast upon the charities of an unfeeling world ! O, how great the variety and the aggregate of evils to society, to families, and to individuals,—all which have their origin in THIS ONE, *the improper use—the abuse of ardent spirits!*

But it is not our object simply to paint and bewail the evil; this has been done a thousand times before, and far better than the writer of these pages could hope to do it, and failed of producing any practical result. It is our object to inquire into the cause and criminality of the evil, and therefore to propose an antidote.

If these truths be self-evident, that life, liberty, and the pursuit of happiness, are the common and unalienable rights of man; certainly, it cannot be less evident to every thinking person, that all our enjoyments, in order to be right, must be subject to the following conditions :—They must not be injurious to ourselves—they must not infringe the rights of others—they must not violate the law of our God.

Let us now examine the common use of ardent spirits by these acknowledged principles.

The common use, and by far the

greatest quantity of this article in many places, is for intoxication. Does not the drunkard injure himself? Yes; he wastes his property—he destroys his health—he sacrifices his reputation—he lessens his present enjoyment—he shortens the period of his existence; and, finally, he plunges his soul into *everlasting perdition*. These are facts, too obvious to every sober man to require proof: they are facts established by universal observation. Who does, or who can injure himself, if the drunkard does not? . . . And does he not infringe the rights of others? Yes; society has a claim upon him, for his counsels—for his interest in its welfare—for his influence and services in various ways and innumerable instances. His family and friends have a claim upon him—the former particularly for support, for guardian care; and both for kind and affectionate treatment. But he disregards all these claims. He renders himself incapable of benefiting any, and becomes a nuisance to all. His example and other influence are most pernicious. However amiable and kind might have been his natural disposition, he transforms himself into a monster of cruelty. . . . And does not the drunkard violate the law of his Maker? Most certainly he does. The whole tenor of the Scriptures stands directly opposed to his conduct. Here he is commanded to love his neighbour as himself; to do unto others, as he would that they should do unto him; to love and cherish the companion of his bosom; to provide for his family; and in fine, to sustain all the relations of life, in a manner far different from what he is capable of doing in a state of intoxication. But the scriptures contain, not only such general precepts, from which we may infer his criminality who, like the drunkard, tramples on all the rights of society and of home; they point out the *very character*—they specify the *very crime*. Drunkard,

thou art the man ! Behold the lines which are written against thee in the law of thy God : “ *Woe unto them* that rise up early in the morning, that they may *follow strong drink*, that continue until night, till wine inflame them.” Isa. v. 11.—“ Be not not deceived ; neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, *nor drunkards*, . . . shall inherit the kingdom of God.” 1 Cor. vi. 9, 10. Other scriptures to the same effect might be quoted ; but these are sufficient : for it is the language of Him, who cannot lie, “ Verily, I say unto you, till heaven and earth pass, one jot or tittle shall in no wise pass from the law till all be fulfilled.” Matt. v. 18. Think of this, ye that forget God. Think of this, ye violators of his commands—ye *drunkards* ; there is a *woe* pronounced against you—*ye shall not enter into the kingdom of God.*

Thus far, it is believed, every reflecting reader will assent to the justness of our remarks.—Drunkenness is an evil, a great and tremendous evil. The drunkard injures himself—he infringes the rights of others—he violates the law of his God.

But this is not the *only* common use of ardent spirits, and we have not yet done with our first principles. Barrel after barrel, hogshead after hogshead, and from nearly every store and tavern in our country, is annually drained for the labourer, the traveller, and the gentlemen ; and *not* from the prescription of physicians ; *not* for the preservation of health ; but to gratify an appetite—to conform to a general custom. I am well aware that I am now stepping upon disputed ground, and, on every side, must encounter a host of opposers. I anticipate the objections. It is acknowledged that a distinction is to be made between the *use* and the *abuse* of every article. It will not be questioned

that ardent spirits may be *properly* used. It will not be denied, that there have been instances when the use of it has proved beneficial—that in some extreme cases it has saved life : but for one such instance, thousands can be produced, where the *improper use* of it has *destroyed* life. To say the least, it is certainly a very doubtful point, whether this ordinary use of ardent spirits by the labourer and others, might be regarded as an innocent gratification, provided it were never indulged in to excess. But when we compare the health of those persons, in general, who use, and those who neglect the use of it altogether ; when to this common use, in most instances, we trace the acquirement of that taste, which is the exciting cause of intoxication ; when we reflect too on the force of example, and the weighty obligations, which, as individuals, we are all under to our Creator, and to society, to disownenance, and as far as we are able, to diminish every evil : how light and trifling do all the *pleas* and *pretences* appear, for the continuance of this practice ! That unpretending sect of Christians, the Friends, can never be too much commended for the worthy example which they have uniformly exhibited, in reference to this article. Are not they as healthy as others ? Are not they, in general, as capable of enduring labour and hardships ? Are not they as moral ? The answer is obvious. *They are.* It has been ascertained “ from the registers of the society of Friends, or Quakers, that as a consequence of their temperance, one half of those that are born live to the age of 47 years ; whereas Dr. Price tells us, that of the general population of London, half that are born live only 24 years ! Among the Quakers one in ten arrives at 80 years of age ; of the general population of London, only one in forty. Never did a more powerful argument support

the practice of temperance and virtue."* "The man who drinks spirits regularly," says Dr. Dwight, "ought to consider himself as having already entered the path of intoxication." "The appetite for intoxicating liquors," observes Dr. Paley, "appears to me to be almost always *acquired*." But suppose that one only out of ten, who ordinarily use ardent spirits, in the end becomes a drunkard; the evil is still spreading by example. "The fact is notorious, that we acquire a habit of drunkenness by seeing others drink. And whenever the character of those who set the example is the object of particular affection, esteem, or reverence, the influence of the example becomes proportionably great and dangerous. Parents in this manner become peculiarly, and other relations and friends generally, powerful means of seduction, and ruin their children and other relatives."[†] It is not enough, therefore, that we are not guilty of intoxication ourselves: it is our duty to abstain from even the appearance of evil, that we be not accessory to its existence in others.

Reader,—Are you a philanthropist? Do you seek the good and happiness of mankind? Be entreated to review your own conduct in reference to the use of ardent spirits. Be entreated to apply the principles, on which we have condemned the drunkard. And in view of those principles and the facts which have been just repeated,—in view of the numerous confirmations of them, which your own reflection and observation will furnish, answer to yourself the following questions:—Can I any longer import, distil, vend, or ordinarily use this bane of society? Can I, for the sake of a little corruptible gain—for the sake of a momentary pleasure, be *one* to perpetuate that evil, which annually destroys more lives, and causes

more misery, than famine, pestilence, and war, united? *Can I do this, and at the same time, feel justified at the bar of my own conscience, that in so doing, I neither injure myself, infringe the rights of others, nor violate the law of my God?*

But there is another class of persons, to whom I appeal, and not without hopes of success.

Christian reader, this subject invites *your* attention. What motives here, besides those which have been already urged, shall now be presented to dissuade from this evil practice—to persuade to reformation? Other motives, though they might be multiplied, are certainly unnecessary. Let us, then, recapitulate a little. Not only is drunkenness an *evil*; not only does the *drunkard* injure himself, and infringe the rights of others, and violate the law of God; but *they also*, who import, distil, sell, or ordinarily use this intoxicating article. For they can give no better reason for their conduct, than to increase their wealth, at the expense of multitudes becoming poor; to gratify an appetite, which is the exciting cause of intoxication; to conform to a general custom, which is not conducive to health, but destructive of morality: and in fine, *all three of these reasons taken together, constitute the source of the greatest and most numerous class of evils with which mankind were ever visited*. Christian reader, LOOK AT THESE REASONS! Is not our conclusion correct? Review the subject. Examine it in all its bearings. Examine it as one who *expects* to give an account; and remember too, you *must* give an account for the manner in which you treat this subject, and for all the deeds done in the body. . . . The writer is greatly deceived as to the force of the preceding remarks, or your understanding is convinced, and the language of your heart is, '*What shall I do?*' Answer: *Do as others have done.*

* Med. Intel.

† Dr. Dwight.

From this moment *resolve*, that you will never more *taste* of ardent spirits yourself, nor be the means of putting it into the hands of others, except in case of sickness, or for medical purposes ; and conscientiously *observe* this resolution.—“*Cease to do evil: learn to do well.*” Cease to support, to perpetuate this evil practice. Learn by example, as well as by precept, to exert your influence in removing it.

And in addition to all the motives which may be drawn from the preceding remarks ; in addition to all which an examination of this subject in the light of eternity may suggest ; in addition to all which the general movements of the present day are calculated to inspire ; permit me to state, that very recently, “a plan was originated among a few pious brethren, in a southern section of our country, to unite in a combined effort to *lay aside themselves*, and discourage in others, the use of *ardent spirits*.” A similar society to this, has existed for several years in another section. The following extracts of a letter from a worthy minister of the gospel, one of its active members, dated Jan. 4th, 1826, will more fully show its principles, their feasibility, and their tendency :—

“The constitution of our society has been published, but I can easily state the principles on which it is founded. To prevent the needless use of ardent spirits, each member engages to pay a tax on all that he buys, except in case of sickness. This tax, of course, may be just what shall be thought expedient. In our society it is about 100 per cent. This goes into the Lord’s treasury. You will perceive, at once, that this is designed to operate as a prohibition of the common use of spirits. The other principle of our society is *donation*. Every member pays, at least, 50 cents, and has a right to dispose of it for certain specified

objects. It is so easy to modify these principles, that I need not dwell on that subject. The number of our members has never been large ; but they have been efficient. I have no doubt, they have saved to themselves hundreds of dollars, besides guarding themselves and their families from one of the most destructive vices in our land. Our society has struggled through difficulties : but it lives. It has given energy, if not existence, to some charitable institutions, and is one powerful instrument by which much good is done in a noiseless way.—I think a moral society for a state, or for the nation, on our principle, might live. The fundamental principle is the tax : this is a restraint ; the exhibition of that account annually is a restraint : therefore the principle is salutary in its operation upon each member. It is also salutary in its tendency to affect others ; because when we urge others to be temperate, we can assure them that we urge no more than we practice ourselves. Example speaks louder than precept.

Here is the antidote :—*Hundreds of dollars saved in a small society—the treasury of the Lord replenished—Christians stimulated in the cause of benevolence—the evil warded off from themselves and their families, and the most salutary influence exerted on others.*

Here is the antidote.—And until Christians generally arouse from their lethargy on this subject, and with one accord adopt similar measures to these ‘moral and benevolent societies,’ ministers may preach against drunkenness, others may write elaborate essays, and spirited declamations, and all may lift up their voices and weep,—the evil is inevitable ; it exists, it progresses, and it will progress, till millions upon millions fall a prey to its influence—till millions upon millions are lost forever !

For the Christian Spectator.

OBSERVATIONS OF AN AMERICAN IN
ENGLAND.

Continued from p. 248.

JAN. 5.—Since the commencement of Oct. it has rained almost incessantly. I do not recollect more than two or three fair days; and the streets and side-walks here, (Birmingham,) although they are well paved, have not been free from mud, except when occasionally hardened by the frost. There has been a small quantity of snow, which lasted two or three days. I have not seen ice thicker than the sixth part of an inch. In a latitude so far north, one would naturally expect much severer weather, were it not known that the country, being entirely surrounded by water, and continually subject to breezes from the sea, enjoys by this means a moderate temperature. Connecticut, which is 10 degrees south of this, I presume, is at this time covered with snow, and its rivers also, are, no doubt, frozen: but here, although the trees and hedges have lost their verdure, yet the grass retains all the freshness of spring. The front gardens are as beautiful as they were in midsummer. In truth, the grass-plat, the variegated holly, the laurel, and other evergreens, seem to have acquired even a brighter hue. The cattle and sheep are feeding in the pastures, and were it not for the cold, I could readily believe it to be any other season than winter. The days now are extremely short. People do not get to their business till about 10 o'clock, and at half past 3, or at 4 o'clock, it becomes necessary to light candles. The sun, of which we now and then obtain a glimpse, just glides along the horizon, and is soon gone. So you perceive, we are benighted, *bemuddled*, and drenched with rain. For my part, I know not how the faculties of the English

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people ripen as they do, amidst fogs, mists, and darkness.

I have now been in the country a sufficient length of time, perhaps, to hazard a few remarks on the character and condition of the inhabitants. In this attempt there is not a little difficulty, as every one must feel, or should feel it to be such, in regard to a foreign nation; and I may have occasion to improve my statements, in some respects, hereafter. Books have taught you more than I can pretend to inform you of; but you may attach some value to my testimony in addition to that of many others. All remarks on the character of a people must be of a general nature, applicable to them as a nation, from which, of course, many individuals should be exempted. In drawing a character moreover, we must have a standard. Mankind are high or low, rich or poor, learned or illiterate, by comparison. A rich man in America would need to double his possessions to be called rich here; and a moral man here, at least, as the character seems generally to be understood, would hardly pass for moral in some parts of the United States. My standard is New-England. I know of no better state of society. Evangelical religion is the same the world over; though exhibited, no doubt, with more or less consistency, according as the ministrations of the Gospel, in various countries, are more or less pure. On this last article, you may rather expect occasional notices, than a general description.

Society, in England, may be divided into several distinct classes. The nobility, or people of high descent are, of course, the most conspicuous. In regard to this class I can say but little. They associate with none save those of their own rank, and being myself nothing but a plain New-Englander, with *no prouder title than that of a free-born American*, I can make no pretensions to their society. I have sev-

ral times been in their halls and castles, and rambled over their parks and pleasure grounds ; but it has always been in the absence of the families, and through the cupidity of their servants. They live, as you have often seen described, in a style of magnificence to which we are strangers. Their wealth is estimated by their annual incomes, being so many thousands sterling a year. Some are rated at £50,000, or £100,000 a year ; and a few, perhaps, may be rated at £200,000, falling little, if at all, short of the enormous wealth of some of the Roman Senators, in the corrupt ages of the empire, whose annual income, according to Gibbon, was 4000lb. of gold, (about £160,000,) besides their regular supply of corn and wine. The British nobility spend but a small part of their time on their estates. In the winter, they frequent London, and in summer are found at the watering places, or they travel from town to town. Their titles are somewhat revolting to an American ear : but many of them would claim the rank which they hold in society, on account of their wealth and respectability, were they even destitute of titles.

Next to the nobility are the gentry, or people of fashion and fortune, including those of the learned professions, and the more respectable merchants. This, I need not say, is a most important class of the community,—comprising most of the professional talent, the literary industry, and the commercial enterprise of the nation.

The third class consists of manufacturers, shop-keepers, travellers, and farmers. These, for respectability, will bear no comparison with the same class in America. Indeed, there does not appear to be that great body of people belonging to the middle ranks of life, which exists with us. The majority of our population consists of people of moderate fortunes, possessing intelligent minds,

and living in competence and comfort. The farmers, tradesmen, and mechanics here, are industrious, and thoroughly understand their business, but seem, in general, profoundly ignorant of every thing not connected with their occupations. I have been asked whether I came all the way from America by water. A woman of very respectable appearance once enquired of me if the Georgia women were not remarkably handsome. My reply was, that they had fine complexions and gentle forms, but were rather delicate than beautiful. She said she had read about the Georgia and Circassia women being sold to the Turks, and put in their seraglios ! This class of people have a very confused idea of the Canadas. They hear much said about them, but are strangely puzzled to tell where they are. It is quite common to be asked in what part of the United States they lie. The Indies likewise, are without ‘a local habitation’ in their minds. They are here, and there, and every where. Ask a manufacturer for what market he is making a particular article ; “For the Indies,” he replies. “For which of the Indies ?” Here he is quite at a loss—he knows of no difference between them. The ignorance of the common people may be attributed to the neglect of education in early youth, the high price of books, and the scarcity of newspapers. Newspapers, in particular, inasmuch as they are the great channel through which the events of the day are conveyed, diffuse information, more or less widely, according to the extent of their circulation. The high price of English newspapers (being about 14 cents each) prevents them from circulating among the poor. These, consequently, remain in ignorance of every thing that is going on, both at home and abroad. How different in the United States ! There, no one is so poor but he can have a paper, and none so void of curiosity

as not to feel some interest in the measures of government and the affairs of his neighbours.

A fourth class of people, and the most numerous of all, are the journeymen manufacturers, and common labourers—a race of beings a step or two above the brute creation—without homes, property, or attachments—in general, destitute alike of honour and honesty. They may be termed a floating population, and the seeds of a future revolution. From this class England mans her navy and fills her armies. Thousands annually perish on the ocean, and still more are slain in battle. Were it not for emigration and war, the country would be overrun with this kind of population. In the present prosperous times, the soldiery are occasionally called out to quell disturbances. Within the last six months there has been a general turning out among the labourers for an advance of wages. In almost every instance, advances have been obtained, and in many cases, wages have been doubled. One advance renders them clamorous for another, and the more they get the less they work, so that they are in a worse condition than they were before. The money which they receive on Saturday night now lasts them till Tuesday or Wednesday, and so long as it remains they never think of labouring. The time which they should spend with their families, and the money they should use for their benefit, are wasted in tap-houses. Spirits are too costly, but two-penny ale is gulped down in such quantities, as to produce intoxication. They literally take no heed for the morrow, and when sickness or old age comes upon them, they are at once candidates for charity. A few years since, when trade was dull, the poor-levies in this town (Birmingham) were so great, that people who had little property, were apprehensive of having it all taken from them, and in many instances, to

prevent this, were forced to leave the place.

To the Editor of the Christian Spectator.

As the present session of Congress has been in some respects peculiar, I have sketched an *outline* of its history, which, if you shall oblige me by giving it a nook in your miscellany, your readers may fill up at pleasure. **A LOOKER-ON.**

MEMORABILIA OF THE NINETEENTH CONGRESS.

C H A P. i.—Introductory remarks—parties created by the late strife for the Presidency—lookers-on in Washington predict a stormy session.

C H A P. ii.—Annual business of amending the Constitution—that instrument extremely imperfect, inasmuch as it does not provide against the possibility of disappointment to some who look for high offices.—Senate in secret session on the Panama mission—‘solemn protest’ of Georgia—Governor Troup a man not to be trifled with.

C H A P. iii.—Doors of the Senate opened, and an opportunity given for members to repeat and print their speeches—character of Mr. R.’s speeches—leaves the matter in debate, and wanders into all times and countries to collect scraps and proverbs—dislikes the Panama congress—solemnly warns us that there will be African blood in that congress, and prudently demands what is to be the character and *color* of the ministers we are to receive in return!—sees nothing in the character of Bolivar, nothing in the policy of the South American States, and nothing in the objects of the Panama congress, which does not aim at the extinction of slavery on his own plantation!—discovers dark designs in the Colonization Society, declaims vehemently against the

'politico-religious fanaticism' of the people of the north and of Great-Britain, and in terms fearful and prophetic, describes slavery as an evil too great to be meddled with and too great to be let alone.

Slavery blended by southern politicians with almost all great national questions, who nevertheless deny that the nation has any concern with it.

CHAP. iv.—The constitution—more resolutions than reasons offered for amending it—referred to a committee who recommend that our chief magistrate be chosen after the tumultuous manner of the Roman comitia—**Mr. Randolph** opposed to all amendments, because in stopping up one hole we made two.

Speech-makers,—affect long speeches rather than sensible ones, and are more ambitious of being seen in print than of being heard in the Capitol—a worthy member from Ohio gives the house a sound lecture on this subject.—A night scene in the Senate—the candles burn to their sockets, and the conscript fathers fall asleep, while a speaker protracts his discourse till the day dawns—his eloquence resembled to heat-lightning, which continues its flashings, unheard and unspent, till morning—talking against time when argument is exhausted a more citizen-like mode of opposing the administration than that of Governor Troup standing by his arms.

CHAP. v.—Fierce logomachy and mutual charges of corruption between two honourable members of the house—from the quality of the parties and the quantity of abuse given and received, a duel looked upon as inevitable—usurps the place of the weather in fashionable conversation—wiseacres in great perplexity with the question, which ought to challenge?—dark ages throw no light on the subject—want of a proper digest of the laws of honour—best report of cases found in the New-York Tract Magazine.

CHAP. vi.—An apologist for slavery from a free state—cites the Greek Testament in support of his argument: '*Slaves [negroes] obey your masters!*'—avers that slavery is an institution whose duties, 'while it subsists,' [whether for twenty-one years or for thrice as many generations,] 'and where it subsists,' [whether in the states of America or in the states Barbary,] 'are presupposed and sanctioned by religion'; therefore, he who buys a stolen man, or inherits a stolen man's son, assumes a relation which is 'not to be set down as immoral and irreligious'—moreover, 'the great relation of servitude, *in some form or other*, is inseparable from our nature;' why reprobate it in the form of involuntary bondage any more than in the form of free official service? Besides, 'the negroes at the south are better fed than the peasantry of Europe'; therefore, all commiseration is misplaced on them, no condition in life being undesirable, provided a worse exists elsewhere.

Query—whether, by his argument from "the great relation of servitude," our learned apologist does aver, that slavery is "inseparable from our nature," and that all his country-men are 'slaves' [*δοῦλοι*] as really as the negroes, and differ from them only in their "greater or less departures from the theoretic equality of man?"

CHAP. vii.—**Mr. Randolph** comes into the Senate with a red hunting-shirt on his arm, and proposes to adjourn because it is Good Friday—puts on his shirt—opposes the bankrupt-bill, and threatens to resist the execution of it with his 'double-barrel gun'—sees a gentleman in the lobby whom he declares to be a rebel going to bribe Mr. Jefferson, and threatens to hire twenty-four men to shoot him—denies that he is crazy—ignites the chivalrous wrath of the Secretary of State, by calling him a 'gambler' and a 'black-leg'!—in the sight of the ma-

tion, the latter resolves to wash him of the charge, and challenges the other to an affair of honour—let off two rounds a-piece—the senator's coat receives an honourable wound in the skirts, and the magnanimous man of the Cabinet is bleached from all stains—knight-errantry of the nineteenth century—New-Jersey famous for its Hoboken—the law of honour, according to all duelists, paramount to the law of God, and, according to the Department of State, paramount also to the decisions of human "judgment and phi-

losophy,"—remarkable that the secretary's description of the duelling passion is applicable to those strange disorders which haunt the imaginations of nervous persons; to wit, that it is "an affair of feeling, about which we cannot reason."

CONCLUDING REFLECTIONS.—
The American Congress, confessedly the most dignified legislative body in the world—the present Congress, in respect to parliamentary dignity, advantageously compared with the continental.

Reviews.

Memoirs of the late Mrs. Susan Huntington, of Boston, Mass. : consisting principally of extracts from her Journal and Letters ; with the Sermon occasioned by her death. By BENJAMIN B. WISNER, Pastor of the Old South Church in Boston. Crocker & Brewster. pp. 408, 12mo.

VIRTUE never appears so lovely as when viewed through the medium of its consequences; and these consequences are never so easily apprehended, or so readily acknowledged, as when presented in examples drawn from real existence. It is thus made to stand forth with the prominence of life and reality; experiment takes the place of theory, and it no longer seems a mere abstraction, a conception of the mind, which has no relation to human conduct; but as something that should regulate this conduct, something high in its import and momentous in its obligations. It is this exhibition of virtuous example which gives biography its highest value, and from which we have derived peculiar satisfaction in perusing the present volume.

If these memoirs present but few incidents, they are recommended by higher excellencies; and while we say to those who may take them up with the expectation of having their love of novelty gratified, that they will probably be disappointed; we can also say to others who are influenced by different motives; if they can be pleased by those common incidents which usually occur in the course of almost every persons' life, presented in an easy, simple, and unaffected style, and instructed by an exhibition of those graces and feelings, and sentiments, which give dignity to the Christian and loveliness to the female character, that they may derive from the reading of this volume both pleasure and instruction: they will find their hearts warmed; and if the principles of piety are not strengthened within them by the spirit which it breathes, we believe it will be because this spirit is not suffered to exert its legitimate influence.

After a brief sketch of the early part of Mrs. Huntington's life, from which the following is an extract, the compiler very judiciously leaves

us to read her character and history chiefly in her own writings.

"Mrs. Susan Huntington was a daughter of the Rev. Achilles Mansfield, of Killingworth, in the State of Connecticut. In this place her father was ordained to the ministry of the Gospel in the year 1779, and continued the Pastor of the First Church until death closed his labors in 1814. This gentleman was a native of New-Haven, a graduate of Yale College, and a respectable, useful, and much esteemed minister of Christ; and, for many years previous to his death, was a member of the Corporation of the College at which he had received his education. On the maternal side, Mrs. Huntington was descended from that pious man, so illustrious in the annals of the New-England churches, the Rev. John Eliot of Roxbury, Mass. who will bear, to future ages, the honourable title of "the Indian Apostle." Mrs. Mansfield was the daughter of Joseph Eliot of Killingworth, whose father, Jared Eliot, D. D., minister of Killingworth, was a son of the Rev. Joseph Eliot of Guilford, Conn. and grandson of the venerable John Eliot of Roxbury.

"Susan Mansfield was the youngest of three children. She was born January 27, 1791. Her childhood was marked by sensibility, sobriety, and tenderness of conscience, and a taste for reading. Her education was chiefly under the paternal roof, and at the common schools in her native town. The only instruction she received from any other source, was at a classical school kept in Killingworth, during two seasons. Her parents, however, devoted much of their time and attention to her instruction. And, as her constitution was delicate from infancy, she was suffered to gratify her inclination, in devoting most of her time to the cultivation of her mind, by reading and efforts at composition." pp. 5, 6.

"She appeared to have been, in a measure, sanctified from her birth, and from the first dawn of reason, to need only to be informed what her duty was, to perform it. There is evidence, however, that, for a time after she was capable of understanding her duty and her obligations to God, her heart was

not devoted to him. In a letter to her son, dated January 13, 1823, she speaks of having a distinct remembrance of a solemn consultation in her mind, when she was about three years old, whether it was best to be a Christian then, or not, and of having come to the decision that it was not. But the God to whom she had been dedicated, and whose blessing her parents had so often and fervently supplicated in her behalf, did not suffer her long to rest in this sinful determination. When about five years of age, she was brought by the Holy Spirit to consider the duty and consequences of becoming a Christian indeed more seriously, and, in the opinion of her parents and of other pious acquaintances, to choose God for her portion. Of the correctness of this conclusion of her parents and friends she always entertained doubts, and regarded a season of deeper, and, in her view, more scriptural, religious impression, when about ten years of age, as the commencement of holiness in her heart. She made a public profession of her faith in Christ, and joined the Church of which her father was pastor, on the 19th of April, 1807; having just entered her seventeenth year." pp. 6, 7.

During the two following years of her life nothing occurred of peculiar importance. The letters of this period are interesting, chiefly as they serve to develope her religious character, and exhibit her views of Christian doctrine.

"On the 18th of May, 1809, Miss Mansfield was married to the Rev. Joshua Huntington, son of Gen. Jedediah Huntington of New-London, Conn., and Junior Pastor of the Old South Church, Boston, Mass., which became immediately after the place of her residence. Her sphere of action was thus widely extended, and her relations in life rendered more numerous and responsible. These several relations led her to think, and in her several letters to express her opinions on a variety of subjects of peculiar interest and importance. These opinions are generally so correct, and so marked by good sense, that we shall

present our readers with a few extracts.

The following are her views of education :

"There is scarcely any subject concerning which I feel more anxiety, than the proper education of my children. It is a difficult and delicate subject ; and the more I reflect on my duty to them, the more I feel how much is to be learnt by myself. The person who undertakes to form the infant mind, to cut off the distorted shoots, and direct and fashion those which may, in due time, become fruitful and lovely branches, ought to possess a deep and accurate knowledge of human nature. It is no easy task to ascertain, not only the principles and habits of thinking, but also the causes which produce them. It is no easy task, not only to watch over actions, but also to become acquainted with the motives which prompted them. It is no easy task, not only to produce correct associations, but to undo improper ones, which may, through the medium of those nameless occurrences to which children are continually exposed, have found a place in the mind. But such is the task of every mother who superintends the education of her children. Add to this the difficulty of maintaining that uniform and consistent course of conduct which children ought always to observe in their parents, and which alone can give force to the most judicious discipline ; and, verily, every considerate person must allow, that it is no small matter to be faithful in the employment of instructors of infancy and youth. Not only must the precept be given, Love not the world ; but the life must speak the same. Not only must we exhort our infant charge to patience under their little privations and sorrows, but we must also practice those higher exercises of submission which, they will easily perceive, are but the more vigorous branches of the same root whose feeble twigs they are required to cultivate. Not only must we entreat them to seek first the kingdom of God, but we must be careful to let them see, that we are not as easily depressed by the frowns, or elated by the smiles, of the world, as others. In short, nothing but the most persevering

industry in the acquisition of necessary knowledge, the most indefatigable application of that knowledge to particular cases, the most decisive adherence to a consistent course of piety, and, above all, the most unremitted supplications to Him who alone can enable us to resolve and act correctly, can qualify us to discharge properly the duties which devolve upon every mother." pp. 75, 76.

"It appears to me that three simple rules, steadily observed from the very germ of active existence, would make children's tempers much more amiable than we generally see them. *First.* Never to give them any thing improper for them, because they strongly and passionately desire it : and even to withhold proper things, until they manifest a right spirit. *Second.* Always to gratify every reasonable desire, when a child is pleasant in its request ; that your children may see that you love to make them happy. *Third.* Never to become impatient and fretful yourself, but proportion your displeasure exactly to the offence. If parents become angry, and speak loud and harsh, upon every slight failure of duty, they may bid a final adieu to domestic subordination, unless the grace of God interposes to snatch the little victims of severity from destruction. I feel confident, from what observation I have made, that although more children are injured by excessive indulgence than by the opposite fault, yet the effects of extreme rigor are the most hopeless. And the reason is, associations of a disagreeable nature, as some of the ablest philosophers have stated, are the strongest. This may account for the melancholy fact, that the children of some excellent people grow up more strenuously opposed to every thing serious than others.*

* Such instances there undoubtedly are ; and the parents of such children have great cause for humiliation before God, for if their Christian fidelity had been tempered with a little more of Christian wisdom and Christian kindness, the result would probably have been different. But cases of this kind are by no means so numerous as is commonly supposed. The truth is, the children of religious parents are expected, (and justly too,) to be better than others. Hence every instance of the disappointment of this expectation,

They have been driven, rather than led, to observe the forms and outward duties of religion, and its claims upon their hearts have been too commonly presented to their minds, in the imperative, and not in the inviting form." pp. 128—129.

" Though all cannot be supposed to possess equal advantages for the cultivation of the mental faculties ; yet most possess advantages which, duly improved, might have advanced them higher in the scale of human greatness, than they are. The daily occurrences of life, furnish an infinite variety of occasions, upon which the wise may seize as means of improvement. The difficulty is, not so much in not having such means, as in the want of the ability, or the disposition, to profit by them. To teach us how to do this, how to seize upon, and turn to the best account, every means of improvement with which we are furnished by Providence, is, or ought to be, the great end of education. Whatever we have learned, if we have not learned *to think*, so as to be able to advance ourselves in knowledge, by the judicious deductions of reason in reference to our daily circumstances, the most important of all knowledge is wanting, that of knowing how to educate ourselves. And if the mind is not accustomed to think *early*, there is danger that it will never be brought to think at all. How important then, that mothers should make the *communication of ideas* their principal object in instructing their children ; and that they should encourage in them a becoming curiosity to know the reasons and uses of things, and induce them to exercise their judgments upon what they have learned. To accomplish these designs, in reference to our children, is, indeed, no easy task. But are not the benefits to be derived from their accomplishment of importance enough, and is there not sufficient

makes a strong impression on the mind of an observer, which is extremely apt to lead him to very erroneous conclusions, respecting the influence of the instructions and restraints of a religious family. An important investigation of facts will prove that the maxim, " Train up a child in the way he should go, and when he is old he will not depart from it," is as true now as it was in the time of Solomon."

ground to hope for success, to constitute a claim to more attention, and effort, and prayer, in reference to them, on the part of mothers, than they commonly receive ?" pp. 181—182.

" I had hoped to have been spared to my darling children ; to have used my humble exertions to guide their infant minds in the paths of truth and holiness ; to have watched over their early associations, and directed those propensities which a mother best understands, and on the judicious management of which so much of their future usefulness and happiness depends. I had hoped to have directed their early studies ; to have put into their hands such books as I know to be useful, or accompanied with my own observations such as I know to be dangerous, if they were greatly inclined to peruse them. I had hoped to have gone with them over the instructive pages of history, to have drawn their minds from an undue regard to riches and worldly endowments, by pointing them to the noble and virtuous conduct of statesmen and generals taken from the cottage and the plough. I had hoped to have shewn them, that ambition is not always successful, that pride is never productive of happiness, that outward greatness does not always involve magnanimity. And, above all, I had hoped to have shewn them, from the history of past ages, that the lusts and passions of men produce wars and fightings, turmoil and misery and death ; and to have drawn them to behold the difference, manifested in the spirit of the Gospel of Christ, from this picture of wretchedness and sin ; and thus to have taught them to cultivate the dispositions which that Gospel requires, and on which the happiness of individuals and of society depends. O how many ways may the mother seize, to teach the offspring of her love the way of truth, which no one else can perceive !

But what if this office of maternal tenderness, dear to my heart as life, should be denied me ; have I any complaint to make ? No, none." pp. 112—113.

From these extracts it will be seen, that the subject of education held in the mind of Mrs. Huntington, that

place which its importance demands. How happy would be the result, not only to families, but to communities and nations, if the same were true of every parent, especially of every mother. In ordinary cases it is not necessary that she should mark out for her children a complete course of education, and herself lead them on to its end; but it is necessary that she should control the incipient desires and opening faculties of the mind, that she should direct its unfolding energies and give impulse to its springs of action. And this necessity is imposed by the very circumstances which oblige them to derive from her their nourishment, and which, by thus creating between them the bonds of a strong love, gives her the ascendancy over their feelings and make her, we had almost said, the arbiter of their destiny. Whoever, then, in view of these things, recollects in how great a degree man is the creature of circumstance, and how easily these desires and faculties, these energies and springs of action, at a period when the judgment is not ripe, and moral principles are not formed, are made the sport of every passing event and every floating opinion, must feel that awfully responsible is the station of every mother. This responsibility, we have said, was felt by Mrs. Huntington; and again we remark, how happy would be the result, if, like her, all could feel, and not only so, but could make this feeling a principle of practical application, that to them is committed the duty of "implanting those principles and of cultivating those dispositions which make good citizens and subjects."

Other topics of equal interest are incidentally noticed in her correspondence, but we cannot introduce them. We pass on immediately to another period in her life,—to one which, by testing her religious principles, and calling into exercise her tenderest feelings, exhibits her character in its most interesting light.

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"Few persons," the compiler remarks, "have, in the short period to which her life was extended, been called more frequently to mourn the death of friends or to suffer bereavements more afflicting than hers. Though not thirty-three years of age when herself removed from this state of trial, most of her connexions and intimate acquaintances had been taken before her." Under all these bereavements she felt deeply; but that which inflicted the severest wound was the death of her husband. This event occurred at Groton, where Mr. Huntington was taken sick on his return from Montreal, to which place he had been for the benefit of his health. Notice of his illness was given to Mrs. H. who immediately repaired to the place of his suffering. Their meeting and the circumstances of his death are thus related in her journal.

"Mr. Huntington was apprised, by the physician, of my arrival. There was an increase of ten to the number of his pulse upon this intelligence. When I entered the room in which he lay, he was gasping for breath; but his countenance glowed with an expression of tenderness I shall never forget, as he threw open his arms, exclaiming, "My dear wife!" and clasped me, for some moments, to his bosom. I said, with perfect composure, "My blessed husband, I have come at last." He replied, "Yes, and it is in infinite mercy to me." I told him, all I regretted was, that I could not get to him sooner. He said, with a tender consideration for my health, which he always valued more than his own, "I am glad you could not; in your present circumstances, it might have been too much for you."

From that time, owing to the insidious nature of his disease, I had considerable hope. I had seen him. I was with him. He was as sensible of my love, and of my attentions, as ever; and I could not realize the stroke which was impending. Never shall I remember, without gratitude, the goodness of God in giving me that last week of sweet, though sorrow-

ful, intercourse with my beloved husband.

"The days and nights of solicitude drew near a fatal close. I could not think of his death. At that prospect, nature revolted. I felt as if it would be comparatively easy to die for him. But the day before his death, when all spoke encouragement, I felt that we must part. In the bitterness of my soul, I went into the garret. It was the only place I could have without interruption. Never shall I forget that hour. Whether in the body or out, I could scarcely tell. I DREW NEAR TO GOD. Such a view of the reality and nearness of eternal things, I had never had. It seemed as if I was somewhere with God. I cast my eye back on this life, it seemed a speck. I felt that God was my God, and my husband's God; that this was enough; that it was a mere point of difference, whether he should go to heaven first, or I, seeing we should both go so soon. My mind was filled with satisfaction with the government of God. "Be ye followers of them who, through faith and patience, inherit the promises," seemed to be the exhortation given me upon coming back to this world.—I do not mean that there were any bodily or sensible appearances. But I seemed carried away in spirit. I pleaded for myself and children, travelling through this distant country. It seemed as if I gave them, myself, and my husband, up, entirely. And it was made sure to me, that God would do what was best for us.

"From that time, though nature would have her struggles, I felt that God had an infinite right to do what he pleased with his own; that he loved my husband better than I did; that if He saw him ripe for his rest, I had no objections to make. All the night he was exercised with expiring sufferings, and God was pouring into my soul one truth and promise of the Gospel after another. I felt it sweet for him to govern. There was a solemn tranquility filled the chamber of death. It was an hour of extremity to one whom Jesus loved. I felt that He was there, that angels were there, that every agony was sweetened and mitigated by ONE, in whose sight the death of his saints is precious. I felt as if I had gone with the departing spirit to the very utmost boundary of this land

of mortals, and as if it would be easier for me to drop the body which confined my soul in its approach toward heaven, than retrace all the way I had gone. When the intelligence was brought me that the conflict was over, it was good news, I kissed the clay, as pleasantly as I ever did when it was animated by the now departed spirit. I was glad he had got safely home, and that all the steps of his departure were so gently ordered." pp. 233—235.

The following extracts more fully exhibit her feelings under this dispensation.

"So far as human sympathy can operate to heal a heart torn by a wound like mine, it has availed for me. Few ever had more affecting and soothing proofs, of tender concern and affectionate commiseration, than myself. I number this among the many mercy-drops which my kind Father has mingled in my cup of sorrow. Few had so much to lose. But this would make my ingratitude the deeper were I to murmur at the removal of a mercy which I never deserved; especially when its removal has been accompanied with so many, so very many, mitigating circumstances. No; though God witnesses the tears of agony which daily force themselves from eyes long accustomed to weeping, I trust he does not behold them tears of impatient repining, or impious rebellion. I think I can say, He hath done all things well. I think I feel, that he has a right to govern, and can comfort myself with the sure and certain conviction, that his plan of government will be most conducive to his own glory and to the happiness of his people. In this trying dispensation the question has arisen, which shall govern, God or myself? And blessed be his name! I am not conscious that, for one moment, I have felt disposed to take the reigns of dominion into my own hands. 'God knows best.' This silences, and, prevailingly, satisfies, my troubled soul." pp. 207—208.

"I went to Bridgewater on the 22d. It was a melancholy visit. The first day, all the fountains of my grief seemed broken up, so that I was ready

to be overwhelmed. O how I watched, five months before, at that window! And how often since, has the recollection of that hill, down which I was never, never more, to behold my husband coming to meet her whom he loved, almost made me spring distracted from my pillow. But my soul grew calm, and I could say, 'Am I not safe beneath thy shade?' Heaven is filling fast. The prospect of an admission there is ineffably glorious.

" Six months have now elapsed since my affliction ; and it is as fresh as it was at first. Will it always be so? The very thought of remembering him less, seems like unfaithfulness to one whom I had the best reasons for loving. God has been inexpressibly good to me. In his mercy he has given me a son, the very image of his father, to bear his name, and, in some measure fill up the awful chasm, which the removal of that best of fathers and husbands has made in my family and in my heart. I believe I am looking heaven-ward. I desire that this stroke may ever drive me to God as my husband and my portion. The past looks like a dream. On God's part, all has been faithfulness, and mercy, and love : on mine, how much unfaithfulness, and treachery, and sin! Oh, why do I find it so hard to keep near the Fountain of blessedness, the Spring of all my comforts ? Shall these wanderings one day cease ? Shall I ever, Oh my God ! be made perfect in thy likeness ? It seems too much for me to hope for. And yet I must not, cannot, be satisfied short of it. Then, my soul, watch, and pray ; labour, and faint not ! If thou patiently follow those who are now inheriting the promises, thou shalt also, in due time, enter into the same everlasting rest."

pp. 226—227.

" My dear Aunt. The expressions of affection and interest from those who are kindred according to the flesh, are very welcome to a being, who, like myself, has, at twenty-nine, almost outlived all she once claimed as near relatives in this land of the shadow of death. When I look abroad into the world, how many places are vacated, which were once occupied by those I loved ? But I am not alone. A merciful God has left me many friends ; perhaps as many as I need. And

what is more than all, I trust, through grace, that He has given me himself. There are moments, however, moments of incommunicable sorrow, when a heart, smitten as mine has been, feels that all beneath the sun is "darkened down to naked waste :" when, to look back overwhelms it with recollections too interesting to be resisted, too agonizing to be endured, and to look forward—alas ! may you never behold the chasm I have trembled to look into !

But why do I speak thus ? God knows best. And the soul, satisfied with the wisdom and rectitude of his government may endure, even this, and sing of victory, through our Lord Jesus Christ. Dear Mrs. L., THE GOSPEL IS TRUE : we shall be saved if we live by the faith of the Son of God. Our only danger lies in forsaking the Rock of our salvation. All the storms of this troubled sea, can do us no harm, if we cast the anchor of our hope, firm and strong, into the Rock of ages.

Oh for a strong, a lasting faith !

It would transform this dreary desert into a region of light and joy." pp. 227—228.

" My health has, generally, been very good of late ; though the weight of my cares sometimes lies heavily upon me. I should have thought once, I could not have sustained all the care I have in one way and another, without sinking. But through the great goodness of God, my mind is usually kept tranquil ; and I feel as if I could thank him for all that is past, and trust him for all that is to come. My dear little boy grows charmingly. He is a lovely child ; and I find his smiles and interesting actions often soothe a sorrow which must ever be deep. When I go down into the parlour, and see nothing but the likeness,* when I think of the future, the husband who will never return ; when the chilling recollection of this long, this bitter separation pours all the agony of hopeless sorrow over my soul :—I return ; there is another Joshua, whom I press to my aching heart, and I thank God, my heavenly Father, that he gave

* A portrait of Mr. Huntington.

him. These are bitter hours, when nature prevails. But it is not always so. No, my sister, if it were, I could not have lived." pp. 228—229.

"I have been looking over an old journal kept previously to my marriage. O how like a dream my past life looks! Where are the days that have gone by? Fled, with the friends of my childhood, forever.

The clouds and sun-beams, on my eye,
That, then, their shade and glory threw,
Have left, on yonder silent sky,
No vestige where they flew.

Surely we do 'pass our days like a tale that is told.'

"But in every thing I behold my husband, my dear husband. All that I ever loved or feared, all that excited pleasure or produced disgust, speaks of the friend whose image is associated with all. Yes, this heart, faithful to its trust, can never, never cease to remember thee, friend of my bosom; once mine, now removed from her who loved thee much, to Him who loved thee better! A chasm is left, which he filled; a chasm not to be described; a chasm I have trembled to look at. But I remember that others suffer also. And shall this selfish heart bleed for its own sorrows alone? No, no. When I am pouring forth the prayers of my soul for others, when I strive to lessen the anguish which rends the bosom of others in affliction, my own sorrow is lessened also. I feel that I am but one member of the general body, that by diffusing my sympathies and my sorrows to all the members, their intenseness is softened, their effects chastised and elevated, and that what, felt for myself alone, would have led me to an absolute resignation of my soul to the influence of despair, when diffused, diverts my mind from itself, and drives me to a throne of grace in behalf of others, more constantly and earnestly than before." p. 244.

But while her own heart was thus wrung with anguish, we find her extending to others the sympathy and consolation which she so much needed herself.

"All that can be seen here of nature, is quiet, and serene, and lovely. But my heart is sad, and so is yours. I take my pen to relieve my own spirits, by communing with a friend. And to this motive is added another—that of extending to the solitary and mourning mother, the expression of my sympathy. Yes, I do feel for you, my afflicted friend. And all the shades of sorrow which pour their deepening gloom over your wounded heart, I know; for I too am a mourner. Who can tell the sense of hopeless solitude, the shipwreck of earthly expectations, which they groan under, whom the Lord hath written desolate? The sun shines the same, nature rejoices, and all the great machinery of universal Providence moves on without interruption; but no revolutions can restore that which has been smitten with the touch of death. The chasm stares fearfully upon us; and we say of this beautiful world, 'It is a wilderness, a desert!'

"But this is the dark side of the picture. Nature has, and must have, some such moments, but they are not her best. And I would now endeavour to rouse both you and myself from these withering, these consuming recollections. It is sin to indulge ourselves in sorrow, so far as to unfit us for present or future duty. It is sin for us not to feel, that God can be to us more than any thing he has removed. What are creatures, what are all our comforts, without him? They are to us just what he makes them. And, if he please, can he not still give us what we need of temporal comfort? O, yes. If we could but find our happiness now in what the angels do, how every earthly trial would lessen. And is it not wise to begin, at least, to place our happiness in what we certainly shall place it in, if we ever get to heaven? And what is the happiness of the angels? Doing the will, and promoting the glory, of God. And this source of felicity temporal circumstances cannot affect." pp. 337—338.

But other afflictions were still in reserve for Mrs. H. In the fall of 1821 two of her children were removed by death. In relation to this event, she writes—

"The hand of the Lord has again touched me. On the twenty-fifth of last month I was called home to receive the last parting sigh of my dearly beloved Joshua. Thus the fond and cherished babe left me, at a moment's warning. It fell upon me like a thunderbolt.—But my mind is comforted now. My child, my lamb, is in heaven. He has gone to the Saviour, who said, 'Father, I will that those whom thou hast given me, be with me, where I am.' Amen. Lord, help those that remain to follow!"

"I go about from one room to another, but the places and things which once knew him, know him no more. I find not the object I seem to be seeking. My tears flow; my heart is full; I feel, almost as if there were no sorrow like my sorrow. My mind does not leave every thing here, and fasten itself on heaven, as it did when my dear husband died. I am not comfortless; but I have not the 'strong consolation' which I then had. It seems as if Joseph were not, and Benjamin were not. But oh, let me not undervalue my remaining mercies—my pleasant children, my thousand, my unnumbered blessings!"

"I live, though death has smitten another of my number. Elizabeth was taken from all her sorrows and her sufferings, eleven days after my sweet babe. I have no doubt that both these little ones are in heaven." pp. 304—305.

We might multiply extracts from other letters written about this time. It is however unnecessary. They all breathe the same spirit of mental anguish; yet this spirit is so chastened and purified by Christian resignation, that it gives at once elevation and loveliness to her character. Our feelings have indeed been painfully tried by that exhibition of suffering which these letters present; yet marked as it is by the most perfect submission to the hand that had smitten her, we rejoice that it has been made—inasmuch as it shows the true influence of the gospel, and evinces how infinitely superior, as a source of consolation, it is to all worldly principles. Around every parent's, and especially eve-

ry mother's heart, are clustered feelings which are deep and hallowed. Let any of these be withered by the sundering of those ties which unite her to her husband or her children, and thus their circle of love and tenderness be broken—and truly she is to be pitied if she has nothing to sustain her but the strength of natural fortitude. To stifle her emotions, or to brood over them in silence, is but an additional ingredient in the cup of her affliction; and unmixed as this cup is, we wonder not that she should often fall a victim to their intensity. But the experience of Mrs. H. evinces—what, indeed, every true believer knows—that there is something which can soothe these feelings; and in view of this experience we feel ourselves animated by the consideration, that, as Christians, we are partakers in a spirit which will carry us safely through every trial—a spirit as superior to every thing presented in philosophy and unbelief, as the hopes of the Christian are superior to those of the atheist—as the full enjoyments of heaven are above the cheerless blank of annihilation.

After the death of her children, Mrs. H. lived but about two years. During this period nothing occurred of peculiar interest: we therefore pass on to the closing scene of her life. Of this the following brief account is in the words of the compiler:—

"The cough, of which frequent mention is made in her letters, had continued without abatement. On Saturday, July 5th, she took an additional cold. In the evening of the succeeding Sabbath her indisposition assumed a more painful and alarming character."

"Every effort which skill and kindness could make, was made, for the removal of her complaint. Prayer was continually offered, by numerous and ardently attached Christian friends, for her restoration. But she continued gradually to decline.

"In the latter part of August, she was removed to the house of a friend in the country, about ten miles from Boston, with the hope that a change of air and scene might be beneficial. And, for a time, she was more comfortable than while in the city; but the progress of her disease was not interrupted. While here, she wrote two or three short notes to her children, none of whom were with her. The following extracts are from one to her son at Andover.

"My beloved child. Though I am very feeble, I feel a great desire to write you a few lines. My love and anxiety for you, are greater than any but a parent can know; and yet I tell you your faults. I want you to settle this truth in your mind for life, my J., that *he is your best friend who takes the most pains to correct your errors.* Beware of the person who tries to make you think well of yourself, especially when your own conscience is not quite satisfied.

"Always love your sisters. Consider yourself as, in a sense, their protector and guardian. Write to them often: pray for them. You are likely to be left alone in a strange world. So have I been; and

Thus far the Lord hath led me on,

so that I have never lacked any good thing." pp. 373—379.

"About the close of the month of September, she desired the physician then attending her to inform her, definitely and frankly, whether there was, in his opinion, any prospect of her recovery. His answer was in the negative. She received it, with some feeling, but with submission, and thanked him for his kindness in being so explicit.

"On the third of October, she was removed again to her residence in Boston; and proceeded immediately, to set her house in order, in preparation for death." pp. 379—380.

"During her illness, her pastor had frequent interviews with her. She at one time, about a fortnight after the first bleeding from her lungs, had some doubts and fears in regard to the genuineness of her religious experience. Her apprehension was, that she might

never have been truly humbled for sin. But the feelings which this apprehension excited, were of such a character as to furnish to others, the most satisfactory evidence of her piety; as they clearly evinced a deep and practical conviction, that, without the light of God's countenance, there can be no real happiness. The cloud was, however, soon dissipated; and, from that time till her death, she was favoured with uniform peace of mind.

"Her pastor, usually, when other engagements did not prevent, made brief minutes, upon returning home from visiting her, of the conversation during the interview. A few of these, as a specimen, will be here inserted.

"Called on Mrs. Huntington about half past nine in the morning. Found that she had failed considerably since my last visit. To an inquiry in relation to the state of her mind since Friday, she replied, 'I think I have felt more of the presence of Christ than I did when I saw you last. I have not had those strong views and joyful feelings, with which I have sometimes been favoured. My mind is weak, and I cannot direct and fix my thoughts as I once could. But I think I have fled for refuge to lay hold on the hope set before me in the precious Gospel; and He, who is the foundation of that hope, will never forsake me.' Then, with a most interesting expression of countenance she said, 'I trust we shall meet in heaven, and spend an eternity in praising our dear Redeemer.' It was replied, 'We shall, if we give him our hearts, and continue faithful to him unto the end.' 'I feel,' she answered, 'that I have been very, very unfaithful. But he is merciful, his blood cleanseth from all sin, and I trust he has blotted my sins from the book of his remembrance. Oh, what should we do without Christ?' 'As much debtors,' it was remarked, 'to free grace at the end of our course as when we begin it.' 'More,' she replied, 'far more; for we sin against greater light and love, after we are born again. Yes, it is all of free grace. If it were not, what would become of me?' It was answered, 'You would have perished, justly perished; but now, when you enter heaven, you will stand before the angels, a monument of God's justice as well of his free grace, for he is just in justifying those that believe.'

in Jesus.' 'Yes,' she replied ; 'what a glorious plan ! what a precious Saviour ! Oh, that I could love him more ! Pray that I may love and glorify him forever.' " pp. 380—382.

" Frequently, during her sickness, she had expressed to her pastor, a desire that he would, if possible, be with her in her last moments. On Thursday, December 4th, he was informed about three o'clock in the afternoon, that she had failed greatly since morning, and would probably survive but a little longer. He immediately repaired to her residence, and found her, sleeping, but very restless, and breathing with great difficulty. She continued in this state, except that respiration became constantly more difficult, through the afternoon and evening. About eleven o'clock the difficulty of breathing became so great, as to overcome the disposition to slumber. Intelligence, it was found, still remained. She was asked 'if she knew she was near her end.' She answered, by a sign, in the affirmative. It was said, 'I hope you feel the presence of the Saviour sustaining and comforting you.' She assented. 'Your faith and hope in him are unshaken ?' Her reply was in the affirmative.—A few minutes after, her sight failed ; and, at twenty minutes past eleven, her spirit entered into rest."

Her end was full of peace,
Fitting her uniform piety serene.
Twas rather the deep humble calm of
faith,
Than her high triumph ; and resembled
more
The unnoticed setting of a clear day's sun,
Than his admired departure in a blaze
Of glory, bursting from a clouded course.

pp. 385—386.

If the complaint has been sometimes made, that religious biographies have been injudiciously multiplied—that in some instances private affection has attributed to the memoirs of a friend an interest in which the public could not participate, it will not be made in respect to the memoirs of Mrs. Huntington. While the compiler, in collecting and arranging the materials of this volume, has yielded to the solicitations of the personal

friends of Mrs. H., he has at the same time rendered an interesting service to the Christian community.

To the Editor of the Christian Spectator.

MR. EDITOR,

THE writer of the following brief review requests it may be inserted in the Christian Spectator, under the full persuasion that the cause of missions cannot fail to be forwarded by the circulation of a work so entirely and so judiciously devoted to its promotion as that whose title is given as its subject.

The Missionary Gazetteer, comprising a View of the Inhabitants, and a Geographical Description of the Countries and Places, where Protestant Missionaries have laboured; alphabetically arranged, and so constructed as to give a particular and general History of Missions throughout the world; with an appendix, containing an alphabetical list of Missionaries, their stations, the time of entering, removal, or decease. By WALTER CHAPIN, Pastor of the church in Woodstock, Vermont, pp. 420.

It is an assertion which, at the present day, requires no proof, that every well-timed effort to extend the knowledge of the Gospel and the administration of its ordinances to the destitute, both at home and abroad, is a blessing to the world. The manner in which God has excited such efforts in Christendom, since the beginning of the present century, and then crowned them with unexpected success, is "confirmation strong as proof from Holy Writ," that the cause is his own, and that he will prosper it till the grand object, for which he sent his Son to die, shall be forever accomplished. The man, therefore, who has part in this work, and contributes largely to its promotion, of

that which God has given him, whether it be silver, or gold, or labour, or research, holds a distinction among philanthropists and Christians, which it is not unlawful to covet. To such a distinction, we hesitate not to believe, the author of "the Missionary Gazetteer" has attained.

That the reader may have possession of the grounds on which we hazard this opinion, we proceed to remark, that the effort of the Rev. Mr. Chapin, in this work, appears to us to have been peculiarly *well timed and happily executed*.

Those who were in the habit of reading the missionary intelligence of the day had long felt the need of such a manual as he has produced. Without it they were often obliged to remain in doubt of the geographical description of the place, its relative situation, and the state and progress of the mission, concerning which they read. And no gazetteer extant could furnish them with the requisite information. He who has not, again and again, within the last twenty years, felt the need of such a facility to the knowledge of missionary stations and societies, as might be furnished by a Missionary Gazetteer, cannot, surely, have been familiar with the religious publications of that period, nor have read them with much desire to know, particularly and topically, how great have been Jehovah's works of mercy in all the earth. Such a work, therefore, began to be regarded, by the most discerning friends of the cause, as a great desideratum to the means of diffusing correct information; and the more the field of missionary operations was enlarged, and its stations multiplied, the more plainly was it seen that such a help was becoming indispensable. Many, therefore, who bore the cause of missions on their hearts, were prepared to rejoice, when it was announced in the Christian Spectator, for December, 1822, that the Prospectus of the work, now be-

fore us, had been issued; and the sentiments of the Christian public were not imperfectly expressed by the following remarks, which accompanied the above announcement, more than two years before the publication of the work, viz: "*This work is, at this time, much needed, and from the character of Mr. Chapin, there is reason to believe that it will be executed in such a manner as to ensure it an extensive patronage.*"

The author of "the Missionary Gazetteer," then, was not prompted to his arduous undertaking by the mere desire to make a book, which is but too apparent as the origin of a thousand ephemeral productions under which our presses groan, and by which the world is deluged. But he saw that the cause of Christ required such an effort, and he was willing to put it forth. Encouraged also by the good opinion of his friends and the public, who had sanctioned his attempt, he entered upon the weary labour of compiling a work, which, as it was the first of the kind ever published, must have cost him many months of sedulous and patient research. Several single articles could not be completed without more than a hundred references to the periodical publications of both continents, since the commencement of the present century. Accordingly, the author tells us in his preface, that all his leisure time, for about three years, besides considerable occasional assistance, he was obliged to employ, was devoted to the preparing and perfecting of the work. Yet Mr. C. did not grow weary of his toil; but amid all the embarrassments of his situation, sustaining the weight of a parochial charge, and so far in the interior, that, to procure a complete missionary library must have been attended with no little difficulty and expense, he gathered around him "the annual Reports of the different Missionary Societies in Europe and Ameri-

ca, and the periodical publications of each important Society," together with "the most important religious magazines and papers, which have been issued since about the commencement of the present century." These he turned over with the assiduity of a Masorite, and with an amount of labour, which his own mountain-breezes alone could have invigorated him to endure, he has at length given to the public the work, whose appearance the friends of missions had been anxiously expecting. It has accordingly, to a considerable extent, secured the patronage, to which, from its design and importance, and the ability of its execution, it is fairly entitled. A large portion of the first edition, we are informed, is already sold, every copy of which, we trust, is doing good. Nor should we now regard the assistance of our pen as at all required to introduce it to the further notice and patronage of Christians, had not some remarks prejudicial to the character of the work been suffered to reach the public eye.

The objection, which has been expressed, to "*the nature of the work,*" derived from the fact, that "*the world is never stationary,*" lies with equal weight against all Geographies of every character. "*For the fashion of this world passeth away,*" and he who attempts to describe it, in any of its present forms, must not expect his description to remain perpetually accurate without perpetual alterations and amendments. New editions of the most finished Gazetteers, Geographies, and Maps, are required every few years, and the former are laid aside. This objection, therefore, if it be really such, must remain. We have not the power, nor do we entertain a wish, to remove it. While our prayer to the Father of mercies shall be, "Thy kingdom come," and while we say to the wheels of time, "Roll on," we will not cease to contemplate, with gratitude, that pro-

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gress of the missionary cause, by which every year leaves the story of its predecessor too poor in detail to express its own unexampled triumphs. And we will not repine at "the calamities of authors," nor regret the expense occasioned to readers, if every compiler of a Missionary History or Gazetteer, hereafter, shall be called on to renew his labours every six months. Let the work go on, and let him who tells the story of its advancement follow, *pari passu*, if he can. The Historian or the Geographer, who waits till the warfare is accomplished, will probably wait till his work shall be no longer needed.

It should be remarked, however, that the work before us is less liable to the above objection than most other descriptive works. The views of the author in many of his articles are so far prospective that a number of stations already described may be occupied, and new schools established before "the Missionary Gazetteer" will be found materially defective. It has gathered from the journals and remarks of missionaries notices of several localities not yet embraced, and thus, to some extent, presents the field of future operations.

But it has been said, in reference to the execution of the work, that "*if the author had given us a more elaborate and philosophical view of the great masses of mankind, embraced in his 'general articles,'—if he had made us more intimately acquainted with the character of their political and religious systems, their antiquities, prejudices, philosophy, literature, modes of life, &c. so that we should have seen distinctly the nature of the ground to be occupied by the missionary; and if he had, at the same time reduced his minor articles to a more concise, statistic form, he would have increased the value of his work as a book of reference, and added something to its literary merit.*" These remarks, the writer acknowledges,

were the result of a "slight examination;" and we are happy to find in a more recent notice of the *Missionary Gazetteer*, from the same hand, his ingenuous confession, that his estimation of the work, even in those particulars to which his strictures had reference, has increased as he has become better acquainted with it. We cannot but entertain the opinion that a more thorough perusal still would result in the entire removal of his objections. It is true, that the "general articles" embraced in Mr. Chapin's plan, would have furnished fine occasions for "elaborate and philosophical views" and discussions of a very interesting nature, and thus, as a political or literary work, the value of the *Gazetteer* might have been increased to any extent within the compass of the author's genius and erudition. But these additions would have been desirable only in reference to a very small portion of those for whose benefit the work was designed, while the great mass of its readers, we conceive, would have been embarrassed rather than assisted by the alterations here suggested. Our author's plan, as is sufficiently indicated by the title of his work, is both general and particular. His design is to give a general history of the countries where missions have been established, and a particular description of the places where missionaries have been located. And we feel prepared to say, after a careful perusal of the book, that it is, as a whole, by no means unsatisfactory in its delineation of the character of the "masses of mankind" embraced in its plan. Brief and appropriate views of their political and moral condition, &c. are found scattered through the volume, making a part of both its general and particular articles. Now if all this information were gathered up and thrown into the general articles, so as to leave the minor articles purely statistic, besides diminishing the interest of

each minor article, it is easy to see, there would be a real difficulty felt by most readers in appropriating each portion of the information thus embraced, in the several general articles to the particular localities, to which it might peculiarly apply. But if more than this had been attempted, and the author had sought to make us "*intimately acquainted with the political and religious systems, the antiquities, prejudices, philosophy, literature, modes of life, &c.*" of every larger community, concerning which he treats, it is obvious that his work must have been enlarged to an unreasonable size, and that, by doubling the expense of its purchase he must greatly have diminished the extent of its circulation, and consequently, of its usefulness. For, with all this augmentation, its value, as a *Missionary Gazetteer*, for common and popular use, could not have been much increased.

On the whole, then, we feel compelled to dissent from the above objections, so far as they may go to depreciate the work, in its present form.* We are far, indeed, from attributing perfection to the *Missionary Gazetteer*, though our partialities may seem to be excited in its favour. It is an original compilation. It is the first work of the kind ever given to the world, and it would be marvellous, if it were not susceptible of improvement. We trust it will be improved under the diligent hand of the author. But just as it is, we are unwilling to assign it a place among the merely "*well-meant labours of authorship.*" It is an inestimable accession to the means of correct information on the subject of missions; and we cordially unite with the Editor of the *Boston Recorder* and *Telegraph*, in expressing our belief, that the author "*has been eminent-*

* As hints to the author in reference to future amendments of his plan, we are willing they should stand, and receive his deliberate consideration.

ly successful in his undertaking." It is with pleasure also that we extract the following remark from a notice of this work found in the Missionary Herald for June, 1825, viz: "Matter has been judiciously selected. Many of the articles will interest the general reader; and the book may with confidence be appealed to as authority."

It may be appropriate to add, that "the Missionary Gazetteer" has been read with interest in Europe. The Rev. George Burder, Senior Secretary of the London Missionary Society, writes thus concerning it in a recent letter to the author. "Such a work was wanted, and I wonder it had not been undertaken before. You have

certainly discovered much judgment and great industry in its compilation. Your labour must have been great indeed, and deserves to be well rewarded." P. C. S.

[Our readers will be reminded by the above article, of a brief notice of the Missionary Gazetteer which appeared in a former number of the Christian Spectator. The author of that work, and several of his friends, having expressed to us their dissatisfaction with the notice alluded to, and especially as our remarks seem to have conveyed to some minds a more unfavorable opinion of Mr. C.'s book than we intended to express, we cheerfully insert these strictures without comment.]

Literary and Philosophical Intelligence.

UNITED STATES.—The Rev. Austin Dickinson proposes to publish at New-York a monthly series of Sermons, by living authors, under the general title of the *National Preacher*. Each number is to contain one long Sermon, or two short ones. The plan is recommended by several of the Professors of the Andover and Princeton Seminaries, and by the Professors at Amherst; and the prospectus is accompanied with the names of a number of distinguished living preachers, from whom Sermons are expected by the Editor. Subscription \$1 a year.

The corner stone of the first edifice of the Western Reserve College was laid at Hudson on the 26th of April. The grounds are laid out on a liberal plan, and with reference to the growth of the institution in other generations.

The National Philanthropist, a publication recently undertaken in Boston with reference chiefly to the growing evils of intemperance in our country, contains an estimate founded on the number of licences granted in that city the present year, from which it appears that *more than the hundredth part of the whole population are employed in retailing liquors to the other part.* "And these licenses relate on-

ly to the retailing business; add to this that of the merchant to supply the retailers and country trade, and it clearly appears that one of the most extensive branches of business in Boston is of no kind of use to society; but on the contrary is the source of innumerable evils—pauperism and crime—misery and destruction among the people."

There is another 'branch of business' which is growing up to a great magnitude among us, and producing evils scarcely less extensive or less palpable than that of selling ardent spirits. We wish some one would undertake to inform the public how many persons there are engaged in *selling lottery tickets*, and thus employing a great amount of time and capital for purposes of merely nominal benefit to society, but productive far and wide of mischief. It is remarkable that at the very time when in England lotteries have just been abolished because of the evils which attended them, they should with us be multiplied beyond example. There is no one passion which is so universally addressed in the United States at present, as is the love of this species of enterprise. It would seem as if our legislators assembled

for the set purpose of creating lotteries. Our readers are aware that eleven of these games of hazard took place the last year in Maryland, and that a still greater number are contemplated for the present year. We have been informed by a gentleman engaged in the lottery business that in a smaller state than Maryland, there are now in operation *twenty-three* lotteries. One has just been granted by the legislature of Connecticut, now in session; and several more were waiting the sanction of that body, but we are happy to say, are negatived.—Nearly forty existing lotteries in two of our smallest states! Will any one inform us how many there are in all the remaining states and territories?

SIAM.—Siamese Calendar.—“The Siamese year commences with the first moon in December. At the close of the year there is a grand festival, called the feast of the souls of the dead. At this period also the Siamese propitiate the elements; the fire, the air, the earth, and water. Water is the favorite element. Rivers claim the greatest share in this festival. Rice and fruits are thrown into the stream; a thousand fantastic toys are set afloat on the water; thousands of floating lamps cast a flickering light upon the scene, and the approach of evening is hailed as the season of amusement, as well as of religious duty.

The Siamese affect to bestow great attention upon the construction of their calendar. There is little difference between it and that of the Chinese; and it is very doubtful if they could construct one without the assistance of the latter, which they procure regularly from Pekin. Formerly a Brahmin was entertained at court for the purpose of regulating the calendar. That office is now executed by a native of the country by name Pra-hora. The Siamese years are divided into duodecimal periods.

Respecting the origin of the Buddhist religion among the Siamese, “the general persuasion amongst the priests is, that it had its origin in the country called Lanka, which they acknowledge to be Ceylon; for which island they still entertain the highest reverence, and imagine that there the doctrines of their faith are contained in their greatest purity. Others maintain that it had its origin in the country called Kabilah Path, the common name amongst the Siamese for Europe; while others again assert it to be of domestic origin, and taught by a man sent from God.”

“They state that 2340 years have elapsed since the religion was first introduced; a date which is said to be stated in their sacred books, and particularly in that called Pra-sak-ka-rah, which was written by Buddha himself, or at least under his direction.

“He commenced the task of converting men, by teaching them a more civilized mode of life, directing them to avoid rapine and plunder; to cultivate the soil, and to lay aside their ferocious manners, and to live in peace with each other, and with all other animals of the creation.

His commands were, at first, but five; they were afterwards increased to eight. The five first alone are essential to the salvation of man, and he who observes them will assuredly merit heaven. These five are more particularly calculated for the lower orders; but it is very meritorious to observe the other three.

The five commands of Buddha are the following:—

1. You shall not kill an animal or living creature of any kind.
2. You shall not steal any thing.
3. The third forbids adultery.
4. You shall not speak an untruth, or any falsehood on any occasion.
5. You shall not drink any intoxicating liquor, or any substance calculated to intoxicate.

New Publications.

RELIGIOUS.

A Sermon, delivered at Torrington, Lord's Day, Jan. 22, 1826, at the Fu-

neral of Rev. Alexander Gillett: together with a Memoir of his Life and Character. By Luther Hart, Pastor

of a Church in Plymouth. New-Haven: T. G. Woodward & Co.

Memoirs of the late Mrs. Susan Huntington, of Boston, Mass., consisting principally of Extracts from her Journal and Letters; with the Sermon occasioned by her death. By Benjamin B. Wisner, Pastor of the Old South Church, in Boston. pp. 408, 12mo.: Crocker and Brewster.

A Sermon addressed to the Legislature of Connecticut, at New-Haven, on the day of the Anniversary Election, May 3d, 1826. By Lyman Beecher, D. D. New-Haven.

The Gospel its Own Witness: a Sermon delivered in Portland, Nov. 9, 1825, at the Installation of the Rev. Charles Jenkins, Pastor of the Third Congregational Church in that place. By S. Edwards Dwight, Pastor of Park-street Church, Boston. pp. 51. Portland: Shirley & Edwards.

A Sermon, delivered on Fast Day, April 6, 1826, in the Presbyterian Church, Boston. By James Sabine, Minister of said Church. Boston, pp. 40.

A Sermon on the Nature and Influence of Faith. By Leonard Woods, D. D. Andover. pp. 27.

The Doctrines of the Church vindicated from the Misrepresentations of [the Rev.] Dr. John [H.] Rice, and the Integrity of Revealed Religion defended against the "No Comment

Principle" of Promiscuous Bible Societies. By the Right Reverend John S. Ravenscroft, D. D., Bishop of the Diocese of North-Carolina. Washington: P. Thompson.

A Discourse on the Official Relations of New Testament Elders. By the Rev. John M. Duncan. Baltimore.

The National Preacher: or Monthly Sermons from living Ministers. No. 1, vol I. Edited by Rev. Austin Dickinson, New-York. [*The Sermon in this first number of the National Preacher is by the Rev. Dr. Mason, of New-York.—See Lit. and Phil. Intel.*]

MISCELLANEOUS.

Sketches of History, Life, and Manners, in the United States. By a Traveller. pp. 392, 12mo. New-Haven.

Two Lectures on Classical Literature, being part of a course delivered at the New-York Athenæum in February and March, 1826. By Richard Ray. New-York: G. & C. Carvill.

Hints on Extemporaneous Preaching. By Henry Ware, Jr. Second Edition. Boston.

An Oration, delivered at Lancaster, Feb. 21, 1826, in commemoration of the One Hundred and Fiftieth Anniversary of the Destruction of that town by the Indians. By Isaac Goodwin. Worcester: Rogers & Griffin.

Religious Intelligence.

ANNIVERSARIES IN NEW-YORK.

THE AMERICAN BIBLE SOCIETY celebrated its tenth anniversary on the 11th of May, in the Middle Dutch Church, New-York. In the absence of the venerable President, the Chair was taken by the Hon. John Cotton Smith, one of the Vice-Presidents. The meeting was numerous, and the exercises attended with the usual degree of interest. The following are selected as the most prominent facts in the abstract of the Secretary's Annual Report.

"The receipts into the treasury, and the circulation of the Scriptures, have both again exceeded those of the preceding years; the former by 6576 dol-

lars, and the latter by 3831 Bibles and Testaments.

"During the year there have been printed at the Depository, or are now in the press, 34,250 Bibles; viz. in English, 23,250; Spanish, 4000; French, 4000; and 46,750 Testaments; viz. in English, 44,760; and in French, 2000; making a total of Bibles and Testaments for the present year of 81,000, which, added to 451,902, the number which was stated in the Ninth Report, makes a grand total of FIVE HUNDRED AND THIRTY-TWO THOUSAND NINE HUNDRED AND TWO BIBLES AND TESTAMENTS, or parts of the latter, printed from the stereotype plates of the Society, or otherwise obtained for circulation dur-

ing the ten years of the Society's existence. Plates for a pocket bible have at length been completed, though after some delay, and an edition of 2000 has been put to press.

"The issues from the Depository from the 30th of April, 1825, to the 1st of May, 1826, have been as follows:—31,154 bibles; 35,927 testaments; 52 Mohawk Gospels, and 1 Delaware Epistle. Total, 67,184; which, added to 372,913 bibles and testaments, and parts of the latter, issued in former years, make the whole number issued from the commencement of the institution to be 440,047—exclusive of those issued by the Kentucky Bible Society, and printed from plates belonging to this Society, and those which have been procured by Auxiliary Societies from other quarters. The issues of the scriptures in foreign languages has been considerably augmented during the past year. The account is as follows:—Spanish bibles, 2,705; French, 203; German, 157; Dutch, 1;—3,066. Spanish testaments, 2,681; German, 261; Portuguese, 1;—2,943. Total of both, 6,009.

After mentioning supplies furnished by the Society to the West Indies, Sandwich Islands, &c. the report states the following facts concerning our own country. "In Illinois one fourth of the twelve thousand families composing the population of that state, are unsupplied with the Scriptures. In Wayne county, Ohio, the Bible Society reports that 654 families have been found destitute, and five towns remained unexplored: In Brown county, Ohio, 985 families are in a similar condition. The reports of the Bible Society in Scott county, Ken. declares that in one district in that county, out of 559 persons subject to taxation, 260 were found destitute of the Scriptures; in another district, 267 out of 400; and in another 327 out of 572. In nine out of the 36 counties of Alabama, the most highly improved parts of the state, 2378 families have been found destitute, while only 2695 families in the same counties were supplied. It is estimated that 7134 families are destitute in the other counties of that state. The Secretary of one of the Societies in Indiana, estimates the number of families in that state at 40,000, not more than one half of which number have an entire copy of the bible.

Many other facts of a similar character might be presented, from other states in the South and West; but the Managers choose rather to turn their attention nearer home, where, within the state of New-York, facts have been disclosed equally painful to every Christian heart. In Oswego county, one fourth part of the families are destitute. In nine towns of Livingston county 277 families are destitute. In Tioga county 500 families are in the like situation. In Allegany county, and some of the adjoining settlements, 1000 families are destitute. The Society in St. Lawrence county, found 716 families in the like situation, and took immediate measures to supply them. These facts have been elicited by the Societies, who have taken pattern after the example set them in Monroe county last year, and they have resolved to persevere in their labours, until it is known that every family is supplied. But with all their efforts, the tide of population rolls on so rapidly from the shores of the Atlantic to the Rocky Mountains, that the Managers fear that unless greater exertions are employed, to disseminate the bible, there will ere long exist in our country, millions of civilized human beings unenlightened by the Oracles of God.

The number of Auxiliary Societies recognised by the parent institution during the past year, is fifty-two.

The AMERICAN TRACT SOCIETY held its first annual meeting in New-York on the 10th of May: the following facts are from the Society's Report.

"The publishing committee have already approved *one hundred and eighty five Tracts*, making nearly six volumes of 490 pages each. Five hundred copies of the first volume have been neatly bound. The Tracts of five volumes, comprising 155 numbers, and 2000 pages are stereotyped; and Tracts for the sixth volume are in progress at the foundry. Each of these volumes will have a table of contents prefixed to it, and to the sixth an Alphabetical Index to the whole set will be appended. The price of the six volumes bound, will be three dollars only.

On the first day of the present month, the whole number of Tracts printed by the Society was 697,900, comprising, exclusive of the covers,

8,053,500 pages. The committee have also sanctioned, and are now able to present to the public an edition of 16 Tracts in the Spanish language, and 14 in the French.

Of the 8,053,500 pages of Tracts published by the society, about 3,611,500, comprising 837,277 Tracts have been put into circulation." Of the Christian Almanac, since its commencement, in 1821, about 250,000 copies have been distributed.

AMERICAN HOME MISSIONARY.—In pursuance of arrangements, with which our readers are acquainted, a Convention was held in New-York on the 10th of May for the formation of a National Domestic Missionary Society. The Rev. President Day, of Yale College, was called to the Chair, and the Rev. Mr. De Witt of Hopewell, and Rev. Dr. Chester of Albany, were appointed Secretaries. A Constitution was adopted, which being subsequently adopted by the United Domestic Missionary Society, that Society became the nucleus of the National Institution.

From the report of the U. D. M. Society, it appears that aid has been extended during the last year to 148 churches and congregations, and that these congregations have been stately supplied, in whole or in part by 127 missionaries. The committee have thus made provision for the entire support of 27 years and 9 months of missionary labor, and by this have secured to the congregations aided 115 years and 11 months of parochial or ministerial service.

The receipts of the year were \$11,304, and the expenditures, \$10,156.

The Baptist Triennial Convention closed a session of two weeks in New-York on the 9th of May. The following facts respecting it are given in the N. Y. Observer:—

"There were 64 ministers, beside the lay delegates, present, and many other ministers who were not entitled to a seat. To be eligible to a seat in this body, there must be paid by the individual, or some society which sends him, *one hundred dollars per annum*, which money forms the principal item in their receipts. In accor-

dance with the principle of the entire independence of churches, this convention neither exercises nor claims any control in the character of a church judicatory. It is wholly a *missionary body*. Education concerns have for a few years been connected with their operations, and the Columbian College, in the district of Columbia, was by them erected, and has been thus far supported. Measures have been adopted at this session to discharge all the remaining debts of that institution, and then bid it look elsewhere for patronage, or stand on its own merits.

They expect the Rev. Lott Carey, their colored missionary at Liberia, soon to arrive in this country, and have made arrangements for an abundant renovation of funds for that mission.

We are told, that in no previous convention has there been collected such a weight of talent and influence; and that in no previous meeting was there ever manifested so much Christian candour and affection throughout the debates, though some of the subjects discussed were peculiarly trying and momentous.

Their mission stations are Burmah and Arracan, in the East; Liberia, in Africa; and Withington, Valley Towns, Tinsawatta, Carey, Thomas, Oneida, and Tonewanda, among our Indians. They have projected also, a mission to Mexico or South America.

They have recommended all their churches to take collections for the American Colonization Society on the 4th of July annually.

Among the late anniversaries in New-York was that of "The Missionary Society of the Methodist Episcopal Church." The number of Missionaries employed by this Society is twenty-one; of whom one is stationed among the Mohawks and Mississaugahs in Upper Canada; two at Upper Sandusky, among the Wyandots; three among the Cherokees; two at Asbury, among the Creeks; one among the Choctaws; one among the Potawatomies; and the remainder in destitute white settlements. The expenditures of the year were \$5,510, and the receipts \$4,969.

Ordinations and Installations.

April 23.—Mr. JOHN BRISTED was admitted to the order of Deacons at Bristol, R. I. Sermon by the Rev. B. Smith, of Middlebury, Vt.

April 25.—The Rev. CHARLES THOMPSON was ordained Pastor of the church and congregation in Dunderdoff, Susquehannah county, Pa. Sermon by the Rev. Burr Baldwin, of Montrose.

May 7.—The Rev. AMASA CONVERSE was ordained to the work of an Evangelist at Nottaway, Va.

May 11.—The Rev. B. MANLY was installed Pastor of the Baptist church in Charleston, S. C. Sermon by the Rev. Mr. Ludlow, of the Georgetown Baptist church. The Rev. Dr. Palmer, of the Circular church, and the Rev. Mr. Mc Dowell, of the Third Presbyterian church, were among the clergymen who officiated on this occasion.

May 11.—The Rev. REUBEN SMITH was installed Pastor of the second Congregational church in Burlington, Vt. Sermon by the Rev. Mr. Hoyt, of Hinesburg.

May 14.—The Rev. JACOB BROADHEAD, D. D. was installed Pastor of the Reformed Dutch church in Broom street, New-York. Sermon by the Rev. Mr. Baldwin.

May 17.—The Rev. JOSIAH TUCKER was ordained Pastor of the first Congregational church at Madison, Me. Sermon by the Rev. Mr. Thurston, of Winthrop.

May 17.—The Rev. WAKEFIELD GALE was ordained as an Evangelist in Salem, Mass. Sermon by the Rev. Mr. Burnham, of Pembroke.

The following gentlemen, late of the Seminary at Andover, were ordained at Springfield, Mass., on the 10th of May; viz. Messrs. JOSIAH BREWER, ELI SMITH, JEREMIAH STOW, and CYRUS STONE. These gentlemen are to be employed as foreign missionaries under the direction of the American Board. Mr. Smith has already sailed for Malta, where he is to be associated with Mr. Temple in connexion with the press. The destination of the others, we understand, has not yet been determined on. At the same time, and by the same Council, the Rev. RUFUS ANDERSON, Assistant Secretary of the Board of Foreign Missions, was ordained as an Evangelist. The Sermon on this occasion was by the Rev. Mr. Fay of Charlestown.

Public Affairs.

DOMESTIC.

CONGRESS closed its session on Monday, the 22d of May. Several attempts were made to postpone the adjournment to a later day, in order to dispose of the great number of bills which, as usual, crowded upon the last days of the session. We regret to find the House of Representatives, in one instance, continuing its sitting till 5 o'clock on Sabbath morning—thus encroaching on that holy day by way of partially redeeming the time lost in idle speech-making.

The act making appropriations for carrying into effect the appointment of a mission at the Congress of Panama passed the House on the 4th of May, and was subsequently agreed to by the Senate. This great question being thus, at length, disposed of, other bills of comparatively small importance

passed in crowded succession. The resolutions for amending the Constitution were negatived. The national bankrupt bill, after making some progress in the House, failed of a decision for want of time.

The Legislature of Louisiana has passed an act prohibiting the further introduction of slaves into that state, either for sale or hire. This act will do much towards limiting and discouraging the domestic slave trade, as it closes against that traffic its most important market.

FOREIGN.

The King of Poland died of apoplexy on the 6th of March. His daughter, the Princess Isabella Maria, acts as Regent.

[Other foreign intelligence deferred for want of room.]